AN INTRODVCTION TO THE WORTHY Receiving the Sacrament of the Lords Supper.

By that late learned Minister of Gods Holy Word WILLIAM PEMBLE, *of Magdalen Hall in Oxford.*

Published since his death by his Friend.

The third Edition, divided into Sections, with divers marginall Annotations; and a Table of the principall matters *Prefixed.*

LONDON, inted by *F. Griffin* for *F. Eaglesfield*, and are to be sold at the signe of the Mary-gold in *Paules* Church-yard, *Anno. D.* 1639.

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good Friend, *Iohn Baker*,
Esq. at *Mayfield* in *Sus-*
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Peace.

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practice. For an inſtan
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the Sacrament of the Su
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is, by the blessing of God, out of question for the orthodoxy of it in our Church. But where Satan cannot taint the Doctrine, there hee will corrupt the practice all he can: so we finde that in S. Pauls *time, the* [a] *Practice of this Sacrament was rather growne faulty, than the Doctrine; a type of our dayes, wherein wee see the people grown careless, remisse, and prophane for the practice in the receiving of this Sacrament, so very few prepare themselves in a* [b] *discerning maner. In matters morall and divine (contra-*

ry to what we see in things natnrall) we leap from one extreame to another sine medio, from superstition to prophaneneſſe, from bad to worſe. [c] Papists and we agree that this Sacrament is not to bee given to children, who cannot examine themselves: [d] wee all say, that to this Sacrament there is required a personall and a prævialldisposition in the receiver, an Opus operantis, and yet wee finde our people come to the Lords Table, though not children in yeeres, yet in understanding. Nay, do we not beare the very best com

c Maldon. in Ioh. 6.

d Aug. de merit. peccat. l. 1. c. 24 & passim alibi. Tert. l. 4. adver. Marcion. Amb. l. 3. Sacr. c. followed by some in Bohemia. Chry. prælect Chron & Russia. Odorbard de Relig. Ruſ.

complaine much this way? their griefe is, that this Sacrament doth them little good: and where one complaines of his unprofitable hearing the word, many bemoane their uncomfortable receiving of this Sacrament, What may bee thought the cause? are they not both the very ordinances of God? yes, I know that Sacraments have a certain voice, and that they are a kind of visible words; [e] *yet there is not that* [f] viva vox *in the Sacrament administred, as is in the word preached. Now this* [g] *force which is in the lively voice*

e Exod. 4. 8

f Hieron. Paulino.

g Latens ἐνέργεια, ibid.

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complaine much this way? their griefe is, that this Sacrament doth them little good: and where one complaines of his unprofitable hearing the word, many bemoane their uncomfortable receiving of this Sacrament. What may bee thought the cause? are they not both the very ordinances of God? yes, I know that Sacraments have a certain voice, and that they are a kind of visible words; yet there is not that viva vox *in the Sacrament administred, as is in the word preached. Now this* force *which is in the lively voice*

c Exod. 4.8

f Hieron. Paulino.

g Latens ἐνέργεια, ibid.

of the Preacher, doth helpe much to qualifie the Hearer. Let this then goe for a truth, that amongst some other reasons of this difference, one maine cause why we say and feele that we profit lesse by this Sacrament, than by the word preached, is for that as we should prepare more, so we doe prepare lesse beforehand to the receiving of this Sacrament. The way then to cure this disease, is to prepare & fit our selves better; and to that end is this booke, serving rather to prepare the Communicant in the practice, than

to defend the doctrine of this Sacrament. A good booke, and in our dead and unſavory times very needfull: which I now dedicate to you (to ſay nothing of mine owne reſpects) for reaſons taken from the deceaſed Author. Were hee alive, and ſaybe would print this booke, you are the man whoſe name it ſhould bear: you ſupported the vine that bore this, and many other excellent grapes: his ſtudies had ſhrunk and withered, even then when they were about to knit, had it not been for you and your exhibitions. To tell you

what

what great charge you be-
stowed on him, I need not:
to tell the world in print,
is a thing you desire not;
onely I would men of qua-
lity would stay their hands
from their excesses upon
unprofitable Creatures,
and learne of you to shew
their Bounty in watering
such Plants as this was;
and then they need not
repent of their excesses,
but rather rejoyce with
you for their expences:
And I could wish that e-
very Gentleman of ranke,
could say as you can, that
in his time hee hath rai-
sed up an able Schollar,

a learned Divine, a well ſtudied Artiſt, a skilfull Linguiſt, and, which is the Soule of all, a very godly Miniſter. Had hee lived, you had enjoyed him, and hee you; but hee is gone to enjoy the LORD, and in reading of this his Booke, you may in ſome ſort enjoy him. And ſuch as read this, and the reſt of his labours, if they profit not by them, let them blame themſelves: if they doe (as I am certaine many doe) next unto the LORD, let them thanke you, and bleſſe

GOD for him and you, to whom I commit both you and yours, and remaine

Yours in the Lord Christ,

Richard Capel.

To the Reader.

Courteous Reader, if any other print this booke according to any note, I thought good to give thee notice, that this is according to the Originall, under the Authors owne hand, left unto mee when he departed this world, and therefore take this as the onely true and genuine Copy. And so farewell.

R. CAPEL.

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1 *Watch-*

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AN INTRODUCTION to the worthy receiving of the Sacrament of *the LORDS Supper.*

MOst true is that of *Solomon*, Pro. 19. 2. *Without knowledge the minde is not good:* and, *He that hasteth with his feet sinneth.* True, where where the minde wants knowledge, the foot will be hasty; ignorance and rashnesse are inseparable companions: but this is true also, that Knowledge alone cannot make a man good: Where the minde hath knowledge, the foot may be lazy: and where knowledge abounds, negligence may abound too. Now

Sect. 1. Pro. 19. 2. opened.

Ignorance brings great mischiefe.

De Gub. l. 4.

of the two, *Minoris criminis reatus est, legem nescire, quàm spernere*, as *Salvian* speakes; and an unadvised practice comming from ignorance, is far more tollerable than wilful disobedience convicted and condemned by knowledge. There is then a necessity for practice to follow after knowledge, and there is also an excellency wherein practice goes before knowledge, as the *end* alwayes deserves more lo[illegible] and praise then the *meanes*. Th[illegible] younger brother in order of na[illegible]ture, hath here the prehemine[illegible]cy to be blessed above the elde[illegible] which I speak not to make di[illegible]sion among brethren, and set[illegible] oddes these two parts of Reli[illegible] on by a quarrelsome cōparis[illegible] but that I may have leave at th[illegible] time to doe as *Jacob* someti[illegible] did when *Manasseh* and *Ephr[illegible]im* were presented unto him [illegible] *Joseph*: namely, to crosse [illegible] hands on purpose; & contr[illegible] to my usuall course, *lay my* [illegible]

h[illegible]

hand on the head of the younger, my left hand on the head of the elder brother : I meane, that whereas in the handling the nature of *the holy Sacrament of the Lords Supper*, a twofold conſideration offers it ſelfe; the one 1.
concerning knowledge, in the explication of the nature of the myſteries contained therein: the 2.
other concerning *our religious practice* in the *celebration* thereof: You will not be diſpleaſed if I firſt begin with practice, inſiſting upon ſuch holy duties as concerne us in going about this buſineſſe laying aſide for a while ſuch contemplations about the *nature* of this Sacrament, as Reſerve onely to informe our knowledge.

I have made choice of this courſe, as that which is, 1. more 1.
neceſſary for this Auditory, 2. 2.
moſt neceſſary for this ſubject, the Sacrament, whereof wee are ſpeake. I may in charity hope that there is none among us ſo

rudely and ignorantly bred up under ſuch governours, as countrey or univerſity hath afforded, but that he is furniſhed with ſuch a competency of knowledge, as to give a reaſonable account of his faith, touching the doctrine of the Sacraments: yet if there be any whoſe *ignorance* in this behalfe may make them bluſh, to ſuch I wiſh an encreaſe of godly *carefulneſſe* in their governours that they wil provide for the advancement of Religion, as wel as learning, in thoſe that are under them; and alſo a more conſcionable induſtry in themſelves to hearken unto inſtruction, and to make uſe of al ſuch meanes as they ſhall be directed unto, for the attainment of knowledge in this and other points of true religion. For the ſacrament it ſelfe we ſhall not erre in following that rule, which holds true in Divinity, that, *Wee ſhall the better know the nature of ſecret myſteries, by firſt making con-*

An infallible rule. Ioh. 7. 17.

ence to practiſe our knowne dutie. And therefore this Sacrament being inſtituted in the Church, for the continual exerciſe of many heavenly *graces* of the Saints, much rather than for the employment of their *wits* in long diſputes, and curious ſpeculations about the nature of this holy ordinance; it will be, I hope, not unfit, firſt to acquaint you how this ſacramẽt ſerves for the encreaſe of grace in the hearts of the godly, and hereafter, as God ſhal give ability and opportunity, to unfold the truth in ſuch controverted doubts, as have been raiſed touching this ſacrament; rather by the darkneſſe and ſuperſtition of mens braines, than frõ any true difficulty that can be found in the inſtitution it ſelfe. I come therefore in the firſt place, to put you in minde of that which concernes *our Chriſtian practice about this Sacrament*; where our duty is twofold.

Sect.2.
1.
2.

1. A frequent celebration o this Sacrament.

2. A right remembrance o Christs death, set forth unto u therein.

1 Cor.11. 24,25,26. *opened.*

Both these duties are compri sed and commended to us i those words of the institution, i 1 *Cor.*11.

Againe, *vers.*24. *This doe y in remembrance of me.* And,

Verse 25. *This doe as oft as y drinke it, in remembrance of mee.*

Verse 26. *For as often as y shall eat this bread and drin this cup, yee doe shew the Lor death till he come.*

These words do plainly co taine those two fore-mention duties, concerning the tim when this Sacrament is to be c lebrated, and that is, *often*; a touching the manner or end its celebration, which is, a perp tuall remembrance of the dea of Christ.

That we must receive the Sacrament often.

For the first, that it's a nec sary duty which lyes upon eve

one, often to frequent this ſacrament, it were onely to be wiſhed that our practice were as conformable, as our conſciences are generally convicted of the truth of it. Yet if any man liſt to doubt, theſe reaſons may perſwade him that will not be obſtinate.

Reaſons.

1. *Chriſts commaund.*

1. The commandement of Chriſt, (*This doe as often as yee drinke it.*) Ὁσάκις here implyes a πολλάκις, as often as ye do it, therfore doe it often: not *once* in our age, as *Baptiſme*, never to bee repeated; nor once a yeere and no more, as the *Paſſeover*: but *many times* in our age, *many times* in a yeere, according as the Saints in the primitive church underſtood the meaning of theſe words, and not as ſome in theſe times, when ſophiſtry hath wrangled out divinity, would ſeem to cavill; that becauſe the words run (*Do it as oft as ye eate this bread, and drinke this cup*) therefore it is at their diſcretion to do it as ſeldome as they pleaſe.

2. *Our necessity.*

2. *Their owne necessity* may perswade them, if they can be sensible of their spirituall weaknesses and wants. Let them looke inward, and see how great need they have of many & often confirmations of their *Faith*, renovations of their *Repentance*, of stirring up the graces of God in the soule, to adde an edge and eagernesse unto all spirituall affections after holinesse, to get unto themselves the most powerfull provocations unto obedience. Every one that hath grace knows how frequently the power thereof is impaired by *temptations*, weakened by *worldly distractions* even of our lawful employments & overmastered by the force of *sinnefull lusts*: so that they must needes discover a great deal of ignorance in their spirituall estate that feele not in their soules a proneneſse to affamishment, as well as in their *bodies*; at least they bewray intollerable carelesnesse, that finding the emptinesse

and

and leanenes of their ſoules, yet neglect to repaire often unto his holy Table, whereon is ſet forth *the Bread of life*, whereof when they have eaten, *their* * *ſpirit may come againe, their hearts may be ſtrengthened, their ſoules may bee repleniſhed as with marrow and fatneſſe.*

* 1 Sam. 30.12.

Wherefore give mee leave to perſwade you to the practice of ſo needfull a duty, and withall to tell you of that fault, whereof this age is extremely guilty. A very ſhame it is to compare the ſlackenes of our dayes, with the forwardneſſe of thoſe primitive times of the Church, in the often celebration of this holy Sacrament. Then it was adminiſtred almoſt *every Lords day*, now we are fallen from *fifty times* a yeere, to *once*, *twice*, *thrice*, or for the greateſt part to *foure times* in the yeere. It is true, that as in other, ſo in this divine inſtitution, Satan hath done much by his malicious po-

A reproofe of our ſlacke comming to the Sacrament.

licy, to corrupt mens hearts i
the obſervation of it. When th
Sacrament was adminiſtred o
ten, he brought it into contemp
by the *commonneſſe* of it; no
that it is adminiſtred ſeldom
thorough ignorance it is abuſe
and neglected as *unneceſſary*.
may not preſcribe how often th
celebration thereof is fit to b
uſed: our Church hath partl
left it to the diſcretion of h
Miniſters, partly injoyned th
ſolemnization thereof at t
leaſt* *three times* a yeere. Sh
had ſeene the untowardline
of her children, who muſt b
compelled by Law to come
umto this feaſt, or elſe the Lor
Table is likely to ſtand unfur
ſhed of gueſts.

*See the Booke of Canons.

A ſtrange matter that m
ſhould need *a law* to bring the
to the Sacrament. One wou
thinke that mens *conſcien*
ſhould herein bee a *Law* un
themſelves, and that there we
no neceſſity to have a *Sta*

for *hungry* men to *eat*, or for *ſick* folke to take *phyſicke*. But here is the intolerable infidelity and irreligion of our times; did not feare of *Law*, and *ſhame of the World* prevaile more with many, than any *benefit* which they perceive is to be gotten by frequenting the *Sacrament*, they that now come but *ſeldome*, would *come never*: they have no appetite to this ſpirituall bread, their taſte cannot relliſh this Angels food, and thence *the table of the Lord* is contemptible in their eyes, and their very ſoule *loatheth this bread of heaven.*

Perſecution a ſpurre to devotion.

I confeſſe indeed, that perſecution is a ſharpe ſpurre to put men on upon the diligent practice of all religious duties: and ſo it was in the primitive church, that *the bitterneſſe of afflictions gave a ſweet reliſh to religion.* Nevertheleſſe they muſt needes be ill nurtured, that will do nothing without *beating*; and very ſtrange it is that men ſhould con-

constantly wait upon the service of God, when paine and disgrace terrifie them from it, and then fall off to neglect it, when honor, peace, and liberty invite them to it. And what, my brethren, had the bloud of Christ a fresher taste in these first ages after it was newly shed? had his sacrificed body a more fragrant smell, inviting the Saints like *birds of prey* to flye from farre with marvellous swiftnesse, unto this dead but yet *all-quickning carkasse*? Hath it now, through tract of time, lost that sweetnesse where with heretofore it cheared both God and Man? No, 'tis we have lost *our senses, our faith, our zeale, our love.* Christs blood like the *Manna* in the *Arke*, putrifies not, but indureth for ever, to feed us also in these last ages of the world unto eternall life. That *fountaine* which was opened in his side, runnes yet as *fresh*, and hath an everlasting vertue to cleanse us from *the leprosie*

of sinne, and to coole the *heat of a weary soule*, inflamed with sinne and the fire of Gods wrath, only if we can be *sensible* of our *thirst*, and that our hearts can *pant* after these water-brookes, running amaine unto them for refreshing, when we are furiously chased by our iniquities, following us at the heeles. Wherefore, my beloved brethren, let us bee admonished henceforward to make conscience of frequenting the Lords Table, so often as by fit opportunity we may inioy the benefit thereof, lest our *lazy loathfulnesse* bee at last punished for a *prophane contempt* of the precious bloud of our Lord Iesus Christ.

This be spoken of the first duty in comming to the Sacrament. The next followes touching that which is to bee done about the celebration of it. Now this is in generall, A solemne commemoration of the death of Christ, expressed in those words (*Doe this* *Sect. 3.*

in

in remembrance of mee) and in those (*Yee shew forth the Lords death till hee come.*) Which words doe summarily declare *what was the end and intent of Christ in instituting this Sacrament, and what is the duty which he requires of every Christian in the solemnizing thereof*; namely, *That therein wee should make a perpetuall commemoration of his death and passion unto the end of the world, till he come again to judgement.* Now this remembrance of the death of Christ in the Sacrament, is to be taken in a double sense.

The end of this Sacrament of the Lords Supper.

1. In opposition to the outward Elements and Ceremonies in this Sacrament.

1.

2. In relation to those spirituall graces of the soule, which are to be exercised in this commemoration.

2.

In the former must be shewed upon what our hearts and thoughts must bee fixed in the holy Sacrament; namely, not

What we must remember in receiving the Lords Supper.

the *Elements and actions of the Sacrament* ; but on *Christ and his benefits* : all the desires of our soules must be towards him, and to the remembrance of his Name.

In the latter it will appeare how, and in what manner our soules must be fixed on Christ ; namely, not in a bare historicall remembrance of his sufferings ; but in a powerfull and gracious feeling of the vertue of his death working life and holines in our soules.

Of these two points in order ; and of the first briefly, which is this, *That our thoughts are not to dwell upon the outward elements and actions of the Sacrament, but from them to be raised up to the meditation of Christs sufferings, and the benefits we obtaine thereby.*

Doe this in remembrance of me, saith Christ, i. e. *of my death, and your redemption by it* : not, *Doe this for it owne sake*, looking

king no further than what is visible to your eyes in the outward ſolemnity. Never was any ceremony, legal, & evangelicall appointed for its own worth as if either God were pleaſed, o mans ſoule edified in grace b ſuch carnall obſervations. Fo

Ioh. 4. 24. *God is a Spirit, and will alwa be worſhipped in ſpirit and truth* and mans ſoule is a Spirit of pure and immortall ſubſtanc which cannot bee nouriſhed an maintained in life and ſtreng by any outward fading thing o action, but onely by that whic is proportionable to its own c leſtiall and ſpirituall qualit Now this alone is the gra and favour of God, the treaſ rie and ſtore-houſe whereof the perſon of our ever-bleſſ Mediatour Jeſus Chriſt, un whom the ancient Church w directed in all Leviticall O ſervations, to whom theſe Eva gelicall Sacraments doe ſtill d rect us.

Whe

Wherefore you are againe to bee admoniſhed, thoſe eſpecially of *the younger ſort*, That they doe attentively obſerve what that thing is, whereabouts all their meditations are to be imployed in this ſacred buſineſſe.

Particulars worth our remembrance in the act of receiving.

1. *Remember that here Chriſt crucified is all in all, in every element, in every action.*

2. *When thou ſeeſt the Bread and Wine ſeparated by conſecration unto their holy uſe, thinke on Chriſt ordained and fore-appointed by the Father from everlaſting, unto the accompliſhment of our redemption by his bloud-ſhedding.*

1.

2.

3. *When thou ſeeſt the Bread broken and the Wine powred forth, thinke on Chriſt torne and rent in his precious body with ſtripes and wounds, pained even to the death in his moſt holy ſoule, full of the wrath of God and indignation of the Almighty, by whom hee was ſmitten for thy ſins, and plagued for thy tranſgreſſions.*

3.

4. *When*

4. *When the Minister offers thee the bread and wine, thi on Christ given unto thee of G freely, and giving himselfe u thee, if thou wilt receive him.*

5. *When thou receivest and test these elements, think Christ, that living Bread, t gives life unto thy soule, and his merits preserves it from e nall death. Knit thy heart u him by the band of an holy fai throw thy selfe into his arm stretched out on the Crosse to brace thee; wash thy soule in blood, that thou maist bee clea hide thy selfe in the holes clefts of this rocke, from the st my tempest of Gods wrath, t it may not touch thee: put th hands and thy fingers in his si and the print of thy nayles, cry out with that blessed Apo in the highest degree of all p ble rejoycing, My Lord, M My God.* This is the life of t holy Sacrament, without whi spirituall applications, all is b

Ioh. 20. 28.

a dead and empty Ceremony.

Wherefore miſerable is their error, who out of ignorance, or a wrong opinion, bend their ſenſes, and amuſe their thoughts, only upon the things which in this ſacrament are preſented unto *their bodily eyes*, never looking up unto the *graces* and *merits of Chriſt*, unto whom onely theſe *outward ceremonies* doe point.

Sect. 4. *A miſerable errour in receiving the Sacrament, to look onely on the outward things therein.*

Two ſorts there are guilty of this offence: 1. *Papiſts*, who in this, & the whole frame of their religion, love to glory *in the fleſh*, and dote upon *carnall outward ceremoniouſneſſe*; reſt too much in the *opus operatum*, *the worke done*, without all power and life of holineſſe in the doer. 2. The ſecond ſort are *ignorant Proteſtants*, of whom there bee thouſands that underſtand nothing at all of the end & uſe of theſe myſteries. It is pittifull to behold the demeanour of the ordinary ſort of people at the Sacrament: they

1.

2.

they come thither *they know*
wherefore, and they doe the
they know not what : they ca
not tell how to looke, whi
way to turne themſelves abo
any holy meditations : ma
times their mindes are like
clocke that's over-wound abo
his ordinary pitch, and ſo ſtan
ſtill; their thoughts are amaz
at the height of theſe myſteri
and for the time they are like
blocke, thinking nothing at al
or elſe their thoughts fal flat
the earth, *to baſe and bo*
things; yea ſome in that wonde
full ſimplicity, as to imagi
they come thither for *a draug*
of ſweet wine, and *a morſell*
finer bread : or at beſt they ra
their thoughts no higher th
the *Communion Table*, thi
king that if they have rec
ved the *outward elements* in
reverend maner, behaved the
ſelves decently during that ac
on, forborne their worldly bu
neſſe before and after, tempere
thi

their tongues from all uncivill ſpeech, & demeaned themſelves mannerly for that day, then that they have done a right acceptable piece of ſervice to God. This ſtupidity of many, whether *popiſh* or *clownish*, cannot but bee much commiſerated by al thoſe, unto whom it is given to know any thing concerning the miſteries of the kingdome of God. To conclude this point, let us remember that admonition the church giveth us in this buſines, calling on us with a *Surſum corda, Lift up your hearts*; and let's anſwer in doing as wel as ſaying, *We lift them up unto the Lord.* Yea, bee wee alwaies mindefull of that general rul which Chriſt gives his Diſciples, when they, together with the ſimple *Capernaites*, hearing Chriſt call himſelfe [*living Bread*] and [*his fleſh Meat indeed*] and [*his blood Drinke indeed*] were much offended at it, as an abſurd impoſſibility; Chriſt tels them they miſtõk his

his meaning, [*It is the Spirit*, ſaith he, *that quickneth, the fleſh profiteth nothing: the words that I ſpeake unto you, they are Spirit, and they are Life,*] *Joh.6.63.*

Sect.5. How, and in what maner we muſt remember Chriſt in the Sacrament.

Thus you ſee whom we muſt remember in, and by this Sacrament, *viz.* *Chriſt*, and *him crucified.* In the next place wee are to conſider in what manner this commemoration is to be made, [*Doe this in remembrance of me.*] What? in a bare recounting the ſtory of his paſſion, amplifying the indignity of all circumſtances, in curious contemplations about every paſſage of *Chriſt* from the garden to the grave? Is this all? no, nor halfe: You muſt therefore here remember a rule given by Divines, [" *That in* " *Scripture words of knowledge,* " *in matters betweene God and* " *Man, doe imply the affections.*] And as God is ſaid *not to know the wicked*, becauſe he *likes them not*; ſo when we are commanded

Mat.25.12.

to

to know God, *to remember our Creator, &c.* we muſt not ſtreighten this precept *unto bare ſpeculation of the Head*, but extend it unto *the holy devotion of the Heart, and obedience of the Hand.* In this ſenſe muſt Chriſt crucified be remembred of us in the Sacrament, not onely *as an object of our knowledge*, but principally *as the object of our Love, our Faith, our Hope, our Joy, our Thanksgiving, our Obedience.* Theſe and other heavenly graces are all to be ſet a worke and imployed about this remembrance of Chriſt in the Sacrament; and it is the encreaſe and exerciſe of theſe graces, that our Saviour intended, when he inſtituted this Sacrament, commanding us to obſerve in remembrance of him, and by it *to ſhew his death till his comming againe.* Eccl. 12. 1.

Sect. 6.

But that wee may goe a little more particularly to worke in this point, obſerve that there are four c

foure principall graces that ha
a ſingular uſe in this holy buſi
neſſe:

They are
1. *Faith.*
2. *Repentance.*
3. *Thankfulneſſe.*
4. *Love.*

4 Principall graces that are of ſingular uſe in this holy buſineſſe.

Touching which, I would n
have you expect, that I ſhou
here handle them at large, b
way of *common place*: my pu
poſe only at this time is to ſhe
you what ſingular vertue may b
drawne from the meditation
Chriſts death, for to quicken a
encreaſe the life and power of
thoſe fore-mentioned graces
will doe this briefly, deſiring t
younger ſort eſpecially, careful
to attend on ſuch generall hea
of mediation as I ſhal propoſe,
the end their thoughts may ha
ſome matter whereon to work
which otherwiſe will be too t
wilde, and confuſedly diſtracte

1. Faith ſtands on theſe two ſtuds.

1. Firſt then touching *Faith*
Chriſt crucified is propoſed un

us in the Sacrament, as the object of our Faith, alluring us to a firme beliefe in him, upon these two strong perswasions.

1. That he is a Saviour al-sufficient, having with him plenteous Redemption. One that hath paid the utmost farthing that could be demanded forour ransome, having trodden the winepresse of the fierce wrath of the Almighty, and borne upon his shoulders the whole burden of that vengeance, which would have sunke our soules to the bottome of hel. A Saviour that hath utterly defeated all the powers of darkenesse, and spoiled them, leading captivity captive, thereby purchasing for us a kingdome that cannot bee shaken, but sure and stedfast against all violence of our spiritual adversaries, even a stable and firme estate in present grace, and an open and faire passage unto that immortality & glory which shall bee revealed. Wherefore justly hath he in this 1.

Sacrament ſet forth himſelfe unto us, under the two Elements of Bread and Wine, parts of our compleat and perfect nourishment: to aſſure us that in his merits there is an abſolute all-ſufficiency to bring us to everlaſting life.

2. 2. That he is a Saviour freely given of God, and giving himſelfe unto us. He laid downe his life freely, no man having power to take it from him: and therefore hee freely gave his fleſh for the life of the world; and in the Sacrament he freely offers himſelfe to every beleever, to be received and imbraced by him. Both theſe are ſtrong motives to quickē our faith, in remembring Chriſts death: for if either the greatneſſe of the worke of redemption, and ſurpaſſing difficulty to ſave a ſinner, ſhould terrifie us; we know what ever it be, he hath finiſhed it: or if our unworthines ſhould diſcourage us, wee ſee that Chriſt ſtayes

till wee can deſerve him; but as hee died for us when wee were unworthy, ſo even whilſt we are unworthy, hee offers himſelfe to us in al the benefits of his death. Wherefore let us in a lively faith faſten our eyes upon this brazen Serpent, lifted up on the Croſſe to cure the fiery ſtingings of ſin: let our eyes, our thoughts, and our affections bee drawne after him, and learne wee, as the Apoſtle exhorts, to truſt perfectly unto that ſalvatiõ which is brought unto us. This for Faith.

2. Repentance which hath two motives thereto.

2. In the next place is required the exerciſe of Repentance, to which thereis no provocation in the world more powerfull, than the ſerious meditation of Chriſt crucified. Two motives there are, which commonly beſt prevaile with all natures, to worke in them ſorrow for an offence; and they are both in this matter moſt lively and vigorous.

1. Mercy wonderfull and incredible to a deſperate offender, be-

1. Mercy.

beyond all hope & expectation of his. When wee were of no ſtrength, when wee were ſinners, when wee were enemies, even then Chriſt in his time died for us, as the Apoſtle notably aggravates the death of Chriſt *Rom.* 5.6.8.10. How hopeleſſe was the ſtate of us men being once fallen by our firſt tranſgreſſion? and yet even in the extremity of miſery, how proudly & rebelliouſly did wee carry ourſelves againſt that majeſty whom we had offended? Yet then behold in God *the riches of all patience, gentlenesse, and compaſſion*: he is mindfull of us when we had forgotten both him and ourselves; his mercifull wiſdom ſprevents all thought, and care and poſſibility in us of providing the meanes of our recovery. Now where malice and unworthineſſe is thus overcome by goodneſſe, certainly if there be any ſparke of grace, of noble nature, of ingenuity left within us

it cannot bee but our hearts ſhould be overcom with ſorrow for offending ſo gracious a Maſter, and rent aſunder with godly griefe, for the diſpleaſure of ſo loving a Father.

2. The horrible nature of the offence, which, when it is ſmall, is ſleighted, but ſtrikes the heart with aſtoniſhment and confuſion, when 'tis capitall. Now ſinne is of the worſt deſerving quality that poſſibly may be; and it appeares by nothing ſo much, as the furious diſpleaſure of God inflicted on Chriſt, when hee bare our ſinnes in his body upon the tree. Trace him from the *Garden* to *Golgotha*, and you ſhal ſee whole armies of ſorrows ready to invade him, every ſtep he treads, the deeper he wades into a *ſea of blood*, and *wounds*, and *ſtripes*, and *waters of affliction*; men and divells, yea and God himſelfe fight againſt him; he is forſaken of God, perſecuted deſpiſed, and ſcorned of all the

2. *The nature of the offence.*

world, assailed and tempted by all the powers of hell, become the astonishment of Angels, the wonder and amazment even of senseleſſe creatures. Ah, my brethren, were our ſouls in his ſtead, and did wee feele but the leaſt part of that anguiſh which poſſeſſed and incompaſſed that holy perſon within and without: how miſerable might we judge our caſe to bee? Bleſſed we are now, that in this we feele it not: but yet wee ſhall not bee bleſſed alwayes, unleſſe wee can compaſſionate his feeling of it. Wherefore let us turne our thoughts upon our crucified Saviour, and looking upon him whom wee have pierced, let us as we are commanded, *Zach.* 12. 10. *Mourne for him as one mourneth for his onely ſonne, and be in bitterneſſe for him, as one that is in bitterneſſe for his firſt-borne.* Let us ſee the cauſe of his ſufferings to bee in our ſelves, and lament we for our ſinnes that have

ſlaine

ſlaine the Lord of life. And now let us learne to acknowledge what a deteſtable thing ſinne is, which deſerved ſo horrible a puniſhment, that could turne the favourable countenance of the moſt merciſull and pitiſull God, into frownes and fierce diſpleaſure aginſt his dearely beloved Sonne, as ſoone as he beheld in him the perſon of an offender.

"*Shall the pleaſures of ſinne* "*bee ſweet to us, which cauſed* "*Chriſt to drinke off the bitter* "*cup, even downe to the dregges?* *Shall wee make a jeſt of that, that made God angry in the greateſt earneſt that ever was? Seemeth that a light thing in our eies, that brought on Chriſt a burden ſo heavie, that it preſſed the blood out of his veines, the ſoule out of his body?* Oh how would theſe meditations daſh in pieces the conceptions of luſt in their infancy? How mightily effectuall would they bee to mortifie our corruptions, and crucifie the

body of ſinne in us? Know this, and remember it, that of all motives to repentance, and preſervatives againſt the infection of ſinne, there is none ſo powerfull, as continually in all places and employments, to beare about with us in our hearts and meditations, The Dying of the Lord Jeſus.

3. *Thankfulneſſe.*

And this of *Repentance*: it followes that wee ſpeake of the third grace to bee exerciſed in this holy commemoration of Chriſts death, which is *Thankfulneſſe*; A grace of ſingular uſe in this Sacrament, which thence takes its name of *Euchariſtia*, whereby it is frequently ſtiled. Sorrow & joy muſt here be mingled together; a ſorrow for ſinne that deſerved ſuch ſufferings, but a joy unſpeakable & glorious, in *Thanksgiving to Chriſt* for his great mercy, in taking upon him ſuch ſufferings. And great cauſe there is wee ſhould be thankfull for the death of Chriſt in theſe three reſpects. 1. Be-

Reasons inducing to thankfulnesse.

1. Because by it the greatest blessing that ever was, is purchased for us; namely, pardon of sinne, reconciliation with God, grace and glory. 1.

2. Because there is on our part the greatest undesert of it that may be. For wherein was God beholding unto us? we were his creatures when wee were at best, and then hee needed us not: wee were his enemies when we were at worst, and he had just cause to hate and punish us. 2.

3. In regard of the infinite disproportion betweene us and Christ who died for us; the just for the unjust, the Lord for the Slave, the King for the Subject, the Creator for the Creature. Al these are forcible motives to stir up in us a *thankefull rejoycing in the Lord our Saviour*, that hath done so great things for our soules. It should make our hearts breake forth into blessings, and thankes, and praises, admirations, and extolling of the wor- 3

derfull favour he hath ſhewed to the ſonnes of men. Wherefore if it bee poſſible, let us bring our hearts in tune to beare a partin that new ſong which the elders ſing before the throne of the Lambe, *Rev.*5.9, 10. [*Thou art worthy to take the booke and to open the ſeales thereof: for thou waſt ſlaine, and haſt redeemed us to God by thy blood, out of every kinred, and tongue, and people, and nation, and haſt made us unto our God, Kings and Prieſts, and wee ſhall reigne on the earth.*] And for a ſweeter harmony, let the Angels be admitted into this quire; with them and the Saints ſing wee as it is verſe 12. [*Worthy is the Lambe that was ſlaine, to receive power, and riches, and wiſedome, and ſtrength, and honour, and glory, and bleſſing.*] Yea, for a full conſort, let us with every creature in heaven, in earth, under the earth, & in the ſea, ſing as it is verſe 13. [*Bleſſing, honour, glory, and power bee unto him that ſitteth*

ſitteth upon the Throne, and unto the Lambe for ever and ever.] And ſo much alſo of the third grace. The laſt followes; which is,

4. Love unto Chriſt, in a holy affection of the ſoule, carrying us with full deſire to the enjoying of him, and making us to preferre our communion with him, before al things that in this world may challenge our deareſt reſpect. All thoſe motives that ſtirre up to *Thankefulneſſe*, provoke alſo unto *Love*: the ſmalneſſe of our deſert, the greatneſſe of the benefit, the glorioufneſſe of the perſon, al are here in a ſingular degree, and for them Chriſt deſerves our Love in the higheſt degree that we can poſſibly ſhew it in. Hence the Church in the Canticles can finde no names ſo fit whereby to call her Spouſe Chriſt Jeſus, as theſe; [*Him whom her ſoule loveth, her Beloved*, and, *her well Beloved*] It's admirable what pleaſures ſhee takes

4. *Love.*

Cant. 1.7.
Cant. 2.3.
Cant. 5.2.

takes in describing & talking of his rare excellencies: here's her full contentment, and the height of her joy and peace, that shee is able to say, [*My well beloved is mine, & I am his.*] Certainly, my brethren, were our hearts truely spirituall, had our soules tasted how good the Lord Iesus hath bin unto us, were our eies opened to see him at the right hand of God clothed with al beauties of holinesse, glory and majesty, it could not be but that our sins, our pleasures, al the pomp of this world, would be most vile & despicable in our esteeme, and nothing but Christ would appear worthy of our love, delight, & Admiration. These are those heavenly graces of chiefe mark, that receive life & strength frō the death of Christ, remembred in this Sacrament.

All these are manifested by our obedience.

And the effect of them all is our *obedience in life and conversation*, that wee should serve him *faithfully*, that hath bought us at so deare a price. This is the trial

of

of the truth of all thoſe forenamed graces, whē our *Faith* works by *Love*, our *Repentance* is approved by *reformation*, our *Thankefulneſſe* and *Love* ſhowne in *keeping of his commandements*. This is alſo the end of the death of Chriſt, who hath redeemed us from our vaine converſation, wherein wee lived in the luſts of the fleſh, that henceforth wee ſhould live unto him; who hath delivered us from the feare of our enemies, that wee ſhould ſerve him in righteouſnes and holineſſe all our dayes.

And thus you ſee what it is rightly to remember Chriſt crucified, and to ſhew forth the Lords death in the uſe of this holy Sacrament, even to remember him with believing, with penitent, with thankful, with loving, with obedient hearts. Not to remember him in this ſort, is to forget him: not to know the vertue of his death in this maner, is to be ignorant of Chriſt crucified. And

An excellent knowledge, but of almost difficult to be put in practice. 'Tis an easie thing to turn the story into a *Tragedy*, to make a *Scenicall representation* of the death of Christ, as the Papists use to doe on *Good-Friday*, or to compile a curious declamation of this subject, as *Popish Postillers* and Preachers doe in their *Lenten Sermons*. I discommend not eloquence in so excellent a subject; words cannot bee better bestowed than here: yet there is an errour to bee feared, lest the *tongue* only bee employed, where the *heart* chiefly should be busied: and there is danger also, lest such high discourses prove not unlike those of *Tragedians*, made more to *breed admiration of the Poet, than attention and observation of the fact*. Thus much I may safely say, that the meditation of the death of Christ requires not so much strength of wit and invention, as the exercise of all holy & zealous affections

of the ſoule to the increaſe of pi-
ety and obedience.

There cannot be a greater in-
congruity, *than to diſcourſe of ſo holy a ſubject with an unhallow-ed heart*; to amplifie the indig-
nity of Chriſts paſſion, and yet not bee moved at all to remorſe of conſcience for ſinne; to rayle on *Judas* and the Jewes, and yet ſweare by Chriſt; to deſcant up-
on his Blood and Wounds in paſſionate diſcourſe, and yet to teare theſe, and trample upon that in execrable blaſphemies; to talke of Chriſt, and yet not to live as a Chriſtian; to relate to o-
thers the ſtory of his crucifying by the Jewes, and in the meane while by obſtinate impiety and prophaneneſſe to crucifie him a-
gaine unto himſelfe. This is far from being a Preacher and a fol-
lower of Chriſt: to ſuch let mee ſpeake in *Salvians* words, a little altered; *Chriſtum legunt & im-pudici ſunt, Chriſtum audiunt &*

Sect. 7.
Wee muſt not diſcourſe of holy ſubjects with unhal-lowed hearts

Sal. de Gub. l. 4. & 5.

& inebriantur, Christum sequuntur & rapiunt : hæc ergo etiam nos qui Christiani dicimur, facimus. What might one of *Mahumets* disciples here say? *Ecce quales sunt qui Christum colunt*; see the servāts of the crucified God, see them luxurious, profane, intemperate, blasphemers, scorners of Religion : it must needs be, will he then say, they have a bad master, that are such evil servants: *Si enim bona discerent, boni essent*, and *Sancta à Christianis fierent, si Christus sancta docuisset.* Thus whilst some professe themselves Christians, they are a reproach unto Christ, a disgrace of the Gospell, and shame of al Religion. Wherefore I beseech you perswade your selves of this, that you never know *Christ crucified* aright, till your hearts can bleed in sorrow for sin, as his bled for satisfaction; till your faith embrace him, your soules rejoice in him, your love be fixed on him; till his death have caused the

death

death of ſinne in you: till then, know that you are but ignorant in this great myſtery of Chriſts ſufferings. And now you are to goe unto the Sacrament take time and care to thinke of theſe things; ſo may you goe with comfort, and depart thence with profit unto your ſoules.

The Apoſtle after he hath declared the true inſtitution of the Sacrament, and the right end to be obſerved in the celebration of it, namely, The perpetuall commemoration of Chriſts death, in the words before ſpoken of; he goes forward in the next place to ſhew the great danger that men run into by perverting this holy inſtitution, & abuſing of it to wrong ends and purpoſes. They commit a great ſin, which drawes upon them great judgements both temporall and eternall, unleſſe by diligent examination of themſelves, the ſinne bee prevented, and the puniſhment removed.

This

The words. in 1 Cor. 11. *à v.* 27. *ad* 33. *analysed.*

1. Ver. 27.

2. Ver. 28.

3 Ver. 29.

1. Ver. 30.

2. Ver. 31.

3 Ver. 32.

This the Apostle doth fro *vers.* 27. to 33. The resolution wch words is in briefe thus: th containe; 1. The sin of unwo thy receiving. 2. The meanes avoid this sin, which is due ex mination of ones selfe before t Sacrament. 3. The punishme which they incur, who comm the sin, and neglect the meane now that is damnation or jud ment.

This punishment as it is te porall, is amplified three way 1. By experiment in the chur of Corinth, wherin God mad appeare by judgements he inf cted upon them, how much h was offended at the profanati of the Sacrament. 2. By the t cause of those afflictions, the n judging of themselves. 3. By t right end wherefore these judg ments came upon them, wch w to bring them to repentance f such their abuse of Gods ord nance, lest otherwise going o they fall into further condemn

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tion. At this preſent I ſhal ſpeak only touching the ſin of unworthy communicating at the Lords Table, wherof the Apoſtle ſpeaks in theſe words.

What is contained in ver. 27.

Ver. 27 *Wherefore whoſoever ſhall eat this bread, and drinke the cup of the Lord unworthily, ſhal be guilty of the body & blood of the Lord.* In this verſe wee have two general parts.

1. The ſin it ſelf, unworthy receiving the ſacramẽt, in thoſe words [*whoſoever ſhall, &c. unworthily.*] 1.

2. The quality of this ſin: 'tis no ſmal fault, but a bloody offence; 'tis to be guilty of murder, and that of the beſt man that ever was, Chriſt Jeſus, *ſhal be guilty, &c* 2.

Of theſe in order. Firſt let us enquire *what it is to eat this bread, and drinke this cup*, i.e. to *receive this Sacrament unworthily*, ἀναξίως. Unworthineſſe in receiving the Sacrament, may be takẽ in reſpect either of the perſon, or of the manner of receiving. Unworthineſſe of the perſon is not here meant, for ſo 't is appa-

Sect. 8. What it is to eat this bread and drinke this cup.

apparent that no man can come worthily to the Sacrament, for asmuch as the best of men cannot deserve of God the smallest blessing of this life, muchles so great a favour as to enjoy the benefit of the Word & Sacrament to everlasting life. Wherefore in our publique Liturgy, we doe justly acknowledge, [*That we doe not presume to come to this Table trusting in our righteousnesse, but in Gods great mercy; and that wee are not worthy so much as to gather the crummes under the Lords Table*] much lesse to eat thereat as guests.

Vnworthinesse how taken here.

Vnworthinesse then is here to be taken in regard of the manner of receiving. A poor man may be unworthy to bee set at a Kings table, but yet he may there carry himselfe worthily, *i.e.* in such decent behaviour, as is agreeable to the reverence and majesty of the place in which he is. So we are unworthy to sit at this table, yet when God invites us thither

we may carry our ſelves worthily, *i. e.* in ſuch a holy diſpoſition of our hearts, and reverend demeanour in our outward actions as God requires of us in ſo ſacred a buſineſſe. The poverty, blindneſſe, lameneſſe, and the like, is not objected to ſuch as come to the Marriage feaſt, *Mat.* 22. but the matter that is queſtioned, is the want of a wedding garment. Now you know, that hee which makes a ſolemn ſumptuous feaſt, cannot but take it as an indignity and diſhonour offered to him and his cheere, if any bee ſo rude as to thruſt in himſelfe among the reſt, in his ragged & vile apparell. Let us then ſee how wee may offend in the manner of celebrating this Sacrament: Wee ſhal know this by that which the Apoſtle reproves in theſe *Corinthians*. They had many faults among them, they are here taxed for diſſentions, & quarrelſom factions amongſt themſelves *verſe* 18. for prophaneneſſe, in comming

ming to the Sacrament with
little reverence as they did
their Love-feasts; nay with lesse
having in those feasts first disten
pered themselves, *verse* 21. f
excesse in their Love-feasts, a
thence comming drunken to t
Sacrament, *verse* 21. lastly, f
pride and disdaine in despis
the poorer sort, that had n
wherwithall to carry matters
so brave and frolicke manner
themselves *verse* 22. Thus th
cared not with what mindes, n
in what maner they came to t
Lords Supper, making the S
crament an occasion of deba
hatred, riot, and luxury, whi
should have beene a cause of m
desty, peace, humility, sobrie
and love. The case was too t
bad with them, their disorde
being so foule, that the Apos
professeth in expresse term
that this their comming tog
ther could not bee called a cel
bration of the Sacrament: T
is not, saith hee, *to eat the Lo*
Sup

Supper] *ver.* 20. Now what the Apostle reproves in them in regard of the forenamed particulars, holds true by proportion in all Cõmunicants in regard of other the like disorders: whence in the generall observe this conclusion.

They that celebrate this Sacrament in any other manner, with other minds for other ends, than Christ intended in his institution of it, they observe it unworthily. Note

For this is a generall rule touching every part of Gods worship, *Wee must serve God, not as we thinke fit, but as hee hath appointed.* God must be Judge of his own honour: & in all matters of substance, there is nothing befitting & agreeable to his good liking, but those things that he hath commanded, observed & done in that manner wᶜʰ he hath prescribed. And therefore in this sacrament, tis not what ends & fancies we have of it, but what maner exercise of Religion GOD hath in-

intended by it, that is acceptable. If this be neglected, the Supper of the Lord is not celebrated worthily, but unworthily profaned. But not to ſtay upon generalities, let us ſee how many waies the ſacrament is thus profaned. 'Twere endleſſe to recken up al particulars: wherefore obſerve.

Sect 9.

That there are generally three ſorts of people who doe unworthily receive it.

Three ſorts of unworthy Receivers.

The { 1. Ignorant. 2. Superſtitious. 3. Unreformed in life.

1.
The ignorant.

1. The ignorant, who obſerve it of faſhion, by courſe of Law, cuſtome of the Countrey; becauſe they are now at yeeres of diſcretion, and muſt doe as others doe: but in the meane time know not a ſyllable what it is, whereabouts they goe. Examine them, they cannot tell you what

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a Sacrament is, what the outward ſignes are, what the graces thereby ſignified are, what the ends and uſes of a Sacrament be: If you ask them theſe queſtions, they underſtand you no more, than if you ſpake in an unknown language, or if they can anſwer you out of a Catechiſme, 'tis by rote, they doe not know a jot the meaning of what they ſpeak: and you may perceive it plainly, doe but a little vary the queſtion from that which they finde in their bookes. Theſe when they come to the Sacrament, are meerly *paſſive* in all that buſineſſe, there their bodies are, there they ſit and ſee, and doe as others doe, but for their mindes, they cannot tel which way to ſet them a-worke in any meditation. Were I to ſpeak to an Auditory that is not learned, this fault, were much to be urged. It deſerves much pity, to ſee abroad that ſome are not taught, and more deteſtation to behold, that for the greateſt

part, they will not learne their duty, in this or any other part of Gods worship. It must needes much affect the heart of any one that is Christianly disposed, with sorrow and indignation to see those that professe themselves the servants of Christ, know as little of him, as those that are his open enemies. *Barbarians* and *Turks* know the name of Christ, and so do these: but for their duty in the worship and obedience, they both know much alike. This and more might be sayd, were it not in this place, where knowledge doth abound. Nevertheles to deale plainly, let no man flatter himselfe nor another.

We must not there bee ignorant, where the meanes is plentifully assinded.

Let us bee well advised, that none of us be ignorant, amongst so plentifull, so easie meanes of knowledge. A great fault it is in any, in us much greater, who if we be not better than others are, are therefore worse, because we ought to be better. *Ubi sublimior prærogativa, major est culpa.*

ſaith *Salvian*: and hee gives a good reaſon of it, becauſe *Præter eam deformitatem quam vitium in ſe habet, ipſo ſublimitatis nomine notatur.* Ignorance in matter of Religion, is of it ſelfe a notable deformitie in every one that calles himſelfe a Chriſtian: but in the learned, their profeſſion makes it much more viſible and odious. Thoſe that be free from this fault, are alſo free from *touch* of this reproofe; but if any may juſtly blame himſelfe for being ignorant of this duty, let me beſpeake him in *Salvians* words, *Non à mea ſibi hoc lingua dici æſtimat, ſed à conſcientia ſua*; 'Tis not I, but his owne conſcience that reproves him. And let ſuch a one carry hence this leſſon to his ſtudy, "That he that's "ignorant, muſt needs bee wick-"ed, even becauſe he is ignorant, "nor is it poſſible but hee ſhall "faile in his duty, whatever hee "goe about. For the Sacrament, 'tis plaine, an ignorant receiver

is an unworthy receiver, becauſe as the Apoſtle ſpeakes afterward *verſe* 29. [*Hee diſcerneth not the Lords body,*] hee knowes not what ends and uſes are to bee made of this holy Sacrament. Wee muſt know that wee now have no altars to the unknowne God, no worſhip of a knowne God in an unknowne manner; we muſt underſtand both whom & how we worſhip, elſe our ſervice of him is not λογικὴ λατρεία, reaſonable ſervice, as the Apoſtle would have it, *Rom.* 12. 1. but a blinde ayme, and brutiſh devotion.

Sect. 10. 2. *The ſuperſtitious.*

2. The ſuperſtitious, who uſeth ſacramẽt quite in another faſhion, & other intents than Chriſt ever appointed it. In this kinde thoſe of the Romiſh church have intolerably perverted this holy Inſtitution of Chriſt, both Prieſt and people. There's ſcarce left any ſhadow at all of the firſt inſtitution, all's perverted and cor-

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rupted with fond and impious abuſes. Never was there any device more blaſphemous, and more ridiculous too; than that *abomination of the Maſſe.* Wherein wee have a *ſupper* for the *living* turned into a *ſacrifice* for *quicke and dead*, a *Miniſter* into a *ſacrificing Prieſt*, a *Table* into an *Altar*, *Bread* and *Wine* into very *Fleſh*, *Blood*, and *Bones*, *eating of Bread*, into *devouring of a living man*, a *cup of Wine* turned to a *draught of mans blood*, the *remembrance of Chriſts death*, into an *adoration of the outward elements*, all the ſimplicity of *ſacramentall actions*, metamorphoſed into ſtrange *geſticulations*, *crouching*, *ducking*, *croſſing over the Bread*, the *wine*, the *Prieſt*, the *People*, *whiſpering*, *mumming*, *waſhing*, *ſhifting* from place to place, from this to that ſide, *dipping the bread in the wine*, *mingling the wine with water*, *lifting up the bread over the Prieſts head*,

The Maſſe moſt abominably blaſphemous.

keeping

keeping it like a Bee in a boxe, carrying it in procession, bringing it to ſicke mens bed ſides to keepe thence evill ſpirits, carrying it into the field in warre to defend from gunſhot, with a world of other ceremonies, trinkets, and fopperies, deviſed without any ground in Scripture or reaſon, as may bee ſeene in their bookes and practice. By this meanes they have turned the *Sacrament* into a *Stageplay*, or *Masking ſhew*: where the poore People are Spectators onely, underſtanding nothing at all, but feeding their eyes by gazing upon the out ſide of empty ceremonies and idolatrous pompe. It is a thing ſomewhat admirable to conſider whence, and how ſo great impiety ſhould ſpring from ſo plain an inſtitution, as this of the Sacrament is, and how in courſe of time, it ſhould ſo far degenerate into ſuch a ſtrange mixture of *foolery* and *iniquity*: but as in *Gentiliſme*, the Divell having

ving drawne men from *the knowledge of one pure invisible God*, he easily pull'd them into infinit errors, both to frame unto themselves *many Gods*, and to conceive most absurd opinions of them; so here having once perverted the simplicity and sanctity of Christs institution, he hath by degrees (every age adding some new trick or other) broght it at last unto that *Masse of idolatrous abominations*, which *Gentilisme* it selfe could hardly equall; and *Christianity*, but that it sees it now come to passe, could never have suspected the possibility of it. We are highly to praise Almighty God, that hath delivered us and this whole land, from so great a corruption; and that we have the Sacraments celebrated in our churches, in that pure simplicity of substance, & that reverend decency of ceremonies, as is agreeable to Christ his first institution. Nevertheless wee ought yet to bee admoni-

shed, that even wee take heed of superstition, that in our secret thoughts wee incline not too much to that conceit of *opus operatum*. Let none thinke the *bare outward actions and elements are able to sanctifie him*, or *that hee is the better for them, and the ground hee treads on for that day*; that if he goe fasting, hee hath the more, if having eaten before, hee hath the lesse benefit, or that even the very receiving of the elements is of great vertue to a sicke man. I confesse 'tis so to him and all others, if with a pure heart, and faith unfained, it be rightly received; onely this would be looked unto, that protestants in profession be not Papists, in some part of their opinion, conceiving too highly of the *outward worke*, taking little heed to the *inward vertue*. Against the superstitious use of this and all other parts of Gods service, let us remember that rule of Christ, [*In vaine they worship*

Mat. 15. 9.

me,

me, teaching for doctrines mens traditions.] If *Scribes* and *Pharisees*, *Papist* or *Protestant*, deprave *Gods ordinances*, or make new of their own, teaching them for *Doctrines*, whereby, and wherein to worship and please God (wee speake not now of lawfull ceremonies, that touch not the substance of Gods worship) in so doing they teach an errour, and worship God in vain.

3. The unreformed in life, who haply know what belongs to the Sacrament, and use it not with any superstitious conceit, but yet they use it without any amendment and reformation of life. This kinde of prophanation is of all most to bee feared amongst us, where knowledge of the nature of the Sacrament, takes away all superstitious opinion in the use of it. Now by the *Unreformed*, I meane *those in whom the use of this holy Sacrament breeds not a proportionable*

Sect. 11. 3. *The unreformed in life.*

increase of grace and sanctitie. You heard heretofore that the exercise of many Christian graces, was intended in this commemoration of Christs death, & where that is wanting, all the rest is nought worth. The Sacrament is appointed for our nourishmēt in grace; where we grow not by it, 'tis a signe this food was not digested, but vomited up againe. Where *Faith*, *Repentance*, *Thankefulnesse*, and *Obedience* are not increased, there *Christ crucified* was not *remembred*, but *forgotten* in this Sacrament. Where *holinesse* thrives not by so holy a meanes, *prophanesse* must needs be very ranke: guilty of this great fault were these *Corinthians*. They came to the sacrament, but with what mind? They were *uncharitable*, *contentious*, *proud*, *despising the poore*, and, which is worst of all, *they came drunken*. They are registred for it, *Verse* 21. Who would thinke it possible else

that

that there could be such *prophanenes*, that a man, when he is drunk, would venture to come into the Church, and to the Sacrament? Such a one was *Judas*, that came to the *Passeover*, and was, or would have beene at the *Lords Supper*, with a mind full of *treason* and *covetonsnesse*? Such are all they that come, not having their hearts at all touched with *remorse for their sinnes*, or if for the present they bee somewhat moved, yet they presently fall into all their former sinnes againe. For such as come with a resolution to hold on in their sinnes, it is manifest that they profane the Sacrament extreamly. For whereas in the Sacrament wee make publike profession of our *obedience* to Christ, giving up our names in his honourable service, by taking on us this badge thereof, and so eate this Bread, and drinke this Cup, in a thankfull remembrance of his death, whereby that great blessing of

remission

remiſſion of ſinnes is purchaſed for us, who now can believe that they doe this heartily, who in the meane time diſobey Chriſts commandement, deſpiſe all holineſſe, continuing with delight and wilfulneſſe in thoſe ſinnes which Chriſt died to expiate? Is this the uſe wee ſhould make of Chriſts death? [*Shall wee continue in ſinne, that grace may abound?*] The Apoſtle makes the anſwer, [*God forbid.*] How ſhall wee live in ſinne when Chriſt is dead for ſinne, and wee with him ſhould bee dead unto ſinne? as the Apoſtle argues *Rom.6.* It's therefore but a meere mockery of God, for men in the Sacrament to make ſhew of what they intend not at all.

Others come haply with a good meaning to do well in the general, but this reſolution holds not longer than *a day or two*, or a *weeke*: afterwards they are as bad as before; yea, ſomewhat worſe by their relapſes. The one

ſort

ſort make Chriſt a *Patron of their ſinnes*, thinking they may more ſecurely ſerve Sathan under the protection of Chriſts livery. The other make the Sacrament a *payment of the old ſcore*, that they may the more freely runne on upon the new; the pardon of the former ſinnes is unto them a licence for lewd practices to come. Betweene both ſorts, a world of people there is, that ſtrangely prophane this bleſſed Sacrament, never uſing it to any increaſe of piety in their ſoules. The ſame men they came unto it, the ſame they depart thence, onely herein ſtill the worſe, becauſe not amended. Were they proud before? they are ſo ſtill: were they covetous before? they are ſo ſtill: they are never the more liberal unto the *poore members of Chriſt Ieſus*, for all that Chriſt hath been ſo frank-hearted, as to beſtow his heart bloud upon them: were hey voluptuous before they went? they ſtill follow

follow the ſame pleaſures with all greedineſſe: *drunken before*, and *drunken ſtill: ſwearers before*, and *ſwearers ſtill: deſpiſers of Gods ſervice and true Religion, ſcoffers at Chriſtian piety, ignorant, unbeleeving, unfaithfull, unthankefull, impenitent, envious, malicious* before they went to the Sacrament, and they are the ſame men ſtill. They have indeed been at the Sacrament, and there they profeſſe openly to be of the number of thoſe that [*Doe truely and earneſtly repent of all their ſinnes, that are in love and charitie with their neighbours, that intend to lead a holy life, following Gods commandements, and walking thenceforth in his holy wayes,*] they there ſeeme to confeſſe [*that they are heartily ſorry for their miſdoings, that the remembrance of their ſinnes is grievous unto them, the burden of them intolerable:*] yea they go further, promiſing all amendment, when they ſay, [*Here*

wee offer and present unto thee, O Lord, our selves, our soules, our bodies, to be a reasonable, holy, and lively sacrifice] Bee not here good words now? but whats the effect of all these prayers & protestations? Looke upon them, you shall see nothing at all performed of that which was spoken, there's no alteration in them, they are still the same men they were. What *Jeremy* spake to those false hearted *Jewes*, *Surely yee dissembled in your hearts, when yee sent me unto the Lord your God, saying, pray for us unto the Lord our God, and according to all that the Lord our God shall say, declare unto us, and we will doe it*, may bee applyed unto these men; questionlesse *they thought not of what they spake*, or *spake what they did not mean*, when they thus professed before God and his Church their *repentance* and *resolution for obedience*. No, those were but words of course, if the heart had intended what the toung uttered, it had

Ier. 42, 20.

had not beene possible for men to tell God a lye unto his face, in so serious a matter. *Was indeed the burden of sinne intolerable? was the sorrow for it hearty and earnest then?* and is yet *the practice of the same sinne pleasant, easie, and full of contentment?* Is any man so madde to thrust his shoulders under that weight hee knowes to bee insupportable? And what is now become of all that sweetnesse of the mercie of our Lord Jesus Christ, in pardoning that which was past? was it never felt at all? or is it so soon forgotten? or may be so easily recovered? Is his love so little worth, as thou wilt part with it for every toy? or is it so common and cheape, that a faire word or two may winne it? It is not credible, that those who have indeed *washed their garments in the blood of the Lambe, and made them white*, would so quickly defile them againe, had they beene of a right breed, i.e.

Sheepe of the Lords flocke, and not *Swine of another heard.* Wherefore now let every one of us descend into his owne heart, and try how the case stands with his soule: if his conscience tell him that he is as bad *this yeere* as he was *last*, as unreformed *after* as *before* the Sacrament, that *his heart* is as full of *evill thoughts*, *his mouth* of *unseemely*, *uncleane* and *cursed speaking*, his *life* of *careless and irreligious practices* as ever, let him conclude with himselfe, *That hitherto hee hath eaten this bread, and drunke this cup of the Lord unworthily*; most shamefully abusing that to prophaneness and impiety, which God hath appointed for the exercise and increase of holinesse and true devotion.

Sect. 12. *To prophane the Sacrament is to be guilty of*

Hitherto of the sin it selfe, how and by whom it is committed. In the next place we must consider of the quality of it: 'Tis very

murder and blood-guiltinesse.

ry hainous, and they that cõmit it, [*are guilty of the body and blood of the Lord.*] A very hard censure of a fault that seemes not to be very great. What? to profane, the Sacrament, shall it be counted murder and blood-guiltinesse? an abetting and consenting to the damnable fact of *Iudas* and the *Iewes*, in crucifying the Lord of life! A very horrible offence. But here not much out of the way, let us learne one observation that may be of use to rectifie our judgements in this and other the like matters: 'Tis this.

How wee must judge of the quality of sinne.

The quality of sinne is not to be measured by ours, but by Gods judgment of it.

As the heavens are above the earth, so are my waies higher than your waies, and my thoughts above your thoughts saith God, *Esay* 55.8. 'Tis true in all things, & it holds in this also about the nature of sinne; [*God seeth not as man seeth, hee judgeth not as man judgeth*

Esay 55.8.

judgeth.] 'Tis as naturall to man to *extenuate ſinne*, as it is to *ſinne*: to make a *ſmall* fault of a *great*, and *no fault* of a *little one*. Our love to the pleaſure of ſinne, blindes our judgement in diſcerning of it's filthy nature. Whence iſſued that notorious depravation of the Law of God, by thoſe favourable and flattering interpretations thereof, which the *Phariſees* of old brought in, and thoſe of *Rome* ſtill maintaine, yea naturally every one of us allow them in our hearts?

No ſin is to bee counted ſmall that breakes any of Gods commandements.

Ob. Alas, what great harme can there bee in't, to bee *raſhly angry*, when a man's urged to it? to call our brother *Foole*? to *looke on a woman* with ſome ill deſire, and no more? to *ſweare* by *Jeruſalem*, by the *Temple*, the *Altar*, by ones *Head*, this *Hand*, this *Light*, or ſuch other little oathes? theſe bee *ſmall matters*, veniall ſinnes, and why then ſhould wee bee ſo nice, as not to thinke that the

Phari

Pharisees were in the right, leaving out such petty matters, as not forbidden by the Law?

Sol. True; most men would thinke so; but our great and onely Doctor *Christ Iesus*, whom we ought to heare, hath taught us another lesson, *not to judge any thing a toy & trifle, that breaks Gods Law, and brings the soule in danger of hell fire.* See *Mat.* 5. For a man, whose calling requires it, not to reprove his brother, when he sees him runne into an il course, and by loving rebuke to reclaime him, would be interpreted by most for a *courtesie*, rather than an *unkindnesse*. Why should he meddle, and put his friend into melancholy, provoke him to anger and dislike of him, with many pretences? See now, what God judges of this *kind-heartedneſſe*, hee calls it hatred of our brother in plaine tearms, *Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour &* Lev. 19. 17.

not ſuffer ſinne upon him] *Saul* had a faire excuſe, one would have thought; the people muſt have a little content in the ſpoil of the *Amalekites*, and God muſt have a *ſacrifice* too: if then *ſomething of the beſt* bee ſpared from deſtruction, will *Samuel* take it ſo hainouſly? Yea that he will, and God alſo, who by *Samuel* tels *Saul*, that however hee fleight the matter, yet this his offence is *Rebellion*, and that as bad as *Witch-craft*, and that his *tranſgreſſion is iniquity* and *idolatry*; and, that which will grieve *Saul* more than the loſſe of Gods favour, hee ſhall loſe his Kingdome for it, 1 *Sam.* 15. It's a ſmall thing to eat an *Apple*: true, but 'tis a great matter to *diſobey God*: and if *Adam* tranſgreſſe, though but in taking of *an Apple*, hee ſhall *dye* for it, and all his *poſterity*. Nothing then is *ſmall*, whereupon depends *the ſanctity of Gods commandement*, and *our obedience*. Now here

1 Sam. 15. 9.

Ver. 23.

Ver. 28.

Why we our selves are not equall judges of the nature of sinne.

you must remember, that there's a double reason, why wee our selves are not equall judges of the nature and quality of sin.

1. Because wee are *the parties accused*, and impleaded as guilty of sinne; and therefore wee cannot bee equall arbitrators in our owne cause; where love of sinne, and of our selves, must needs make us partiall.

2. Our judgement is not the *Rule of Righteousnesse*, but onely Gods will, and Gods Law. He is Judge, and the onely Law-giver, that must save or destroy, acquit or condemne. Hee is the person offended, that onely can without partiality interpret the quality of the offence.

The use of it.

Let this then bee a caution to make us looke about us, and advise what we have to doe when we deale with sinne. Wee know not what we goe about when we meddle with it: it's like entermedling with *State-businesses*; a small matter, as a word misplaced,

placed, a circumſtance not obſerved, throwes a man before hee is aware, into a *Premunire*, or *Treaſon*. Power is in the hand of a King, and tis he muſt interpret how farre hee takes himſelfe wronged by the attempt. So in ſinne, when wee meddle with it, we meddle with *God* our chiefeſt ſoveraigne Lord; our allegeance to heaven is ſtraightwayes called in queſtion, every offence in this caſe is Capitall, and incurres the puniſhment of rebellion: Wherefore it concerns us ſo to thinke of ſinne, as God ſpeakes of it, and in this poynt leſſe than in any, to lean untoour owne wiſedome, but to be ruled by his. All our *diſtinctions*, *extenuations*, *qualifications*, *rejections*, upon other good *intentions*, with a thouſand ſuch other ſhifts, will vaniſh away into *horrour*, and *utter confuſion*, when God ſhall lay *righteouſneſſe in the ballance*, and cenſure our ſinnes according to his moſt impartiall and

Eſay 28. 17.

and exact judgment. Thus much I thoght it not amisse to observe by the way; seeing the Apostle seemes to goe farre in censuring this sinne of unworthy communicating, to be no lesse fault than guiltinesse of bloud: that wee may not think the spirit of God here speakes by an Hyperbole; but that wee may learne, as here, so in other things, to bring our judgments to his, & not to qualifie his by our Rhetorical devices.

Sect. 13. Wee must now proceed to enquire what the Apostle meanes when he saith, *that such as eat & drinke unworthily, are guilty of the body and bloud of the Lord.* By *the body and bloud of the Lord*, hee meanes *the death of Christ Jesus*, whose body was crucified, and his bloud shed by the Jewes. But here the question is,

Quest. *How such as profane the Sacrament are guilty of Christs death?*

I an-

Sol. I anſwer, Guiltineſſe of a fault, reacheth, partly to the *Actors*, partly to the *Abbettors* of it; ſuch as give counſell and aid to the doing, or conſent to it when 'tis done. *Thoſe* are the *principall*, *theſe* the *acceſſory*; and in all crimes that are capitall, the ſame puniſhment is due unto both. Now the *Iewes* were the *principall Actors*, and ſo in the firſt place guilty of Chriſts death, at whoſe hands his blood innocently ſhed ſhall be required. But others may be *Abbettors* of this their fact; as both the poſterity of the *Iewes* are unto this day, who *blaſpheme* his Name, and account him juſtly put to death by their fathers, as a *malefactor* and *deceiver*, for which cauſe they ſtill feele the *vengeance of God* upon them, according to their fathers curſe. *His blood be upon us and our children*; and alſo many *Chriſtians* are who profeſſing the Name of Chriſt, yet deny *the*

How we are guilty of the Body and Blood of Chriſt.

Mat. 27. 25.

2 Tim. 3. 5. Tit. 1. 16.

vertue of his death and ſuffering.

But *is any Chriſtian ſo wicked, as to allow of that fact of the Jewes in crucifying of Chriſt?*

Yea, that there is, even all thoſe that uſe this Sacrament, of his body and blood unworthily, they allow it, and by ſo doing are guilty of his death.

But *how can this be ſo?*

Thus: Hee that profaneth and abuſeth this holy Sacrament, doth in a ſpeciall manner offer contempt unto the body and blood of Chriſt: foraſmuch as the Sacrament is appointed for this very end, to be a *ſigne and viſible repreſentation of the death of Chriſt*, wherein his ſufferings and the benefits of them unto us, are in lively characters figured out before us, and, as by a *ſeale*, confirmed unto our uſe and comfort. Wherefore, when this moſt ſolemne and holy commemoration of Chriſt crucified, is celebrated in any other manner, than what is agreeable

For what end the Sacrament is appointed.

to

to the dignity and greatneſſe of ſo excellent a perſon, ſo excellent a bleſſing as Chriſt crucified is unto us: then, however wee may thinke we honour him by our *outward ſervice*, yet Chriſt takes himſelfe to be *diſhonoured*, and his death deſpiſed. Other waies there are whereby diſhonour falls upon Chriſt; as by diſobedience to his Goſpell, deſpiſing of his Miniſters, &c. but this is an immediate contempt of him, when he is diſ-regarded in that very thing which ſets forth his death and ſufferings: an indignity in this kinde is a villany, that's offered properly and immediately to his ſacred perſon, and pretious merits. As in a like, but much inferior caſe, when the *Picture, Seale, Armes, Chaire of Eſtate* of any King are violated, the diſgrace done to them, redounds immediately to *the contempt of the Kings perſon*, and the doer of it is puniſhable, as if hee had attemp-

ted violence upon the *King himselfe*. So he that unworthily useth this Sacrament of Christs death, must needs offer contempt to his death it selfe. Now, no man can in any sort dis-esteeme the death of Christ, but he in part consents to the treasonable conspiracies and practises of *Iudas* and the *Iewes*, in putting him to death, as if it were a matter not ill done, or not so ill done as it was indeed. Yea, he that sleightly passeth over the death of an innocent person, making a small matter of it; hee either makes the *innocent* to be indeed *nocent*, one that hath justly deserved to be slaine, who being slaine deserves so little regard, or at least he makes himselfe *nocent*, breeding a just suspicion that hee was, or would have beene consenting to that mans death. You see then that it is no small matter *to prophane the Sacrament*; but a very hainous offence, which brings us within the guilt of that horrible

sinne

sinne of *murthering the Lord of Life*, the thought whereof should make us to tremble, and to detest both them that did it, and our selves too, if wee be accessary to it.

Wee must be wary of approaching the Lords Table.

This should make us very carefull and wary, how we approach unto the *Table of the Lord*, seeing, as the benefit is great if wee rightly receive this holy Sacrament, so the danger is as great, if we receive it *unworthily*, because thereby *wee become guilty of the death of Christ*. I would I might perswade you seriously to thinke of this point: much rashnesse and impiety in comming to the Sacrament, would be prevented by this meanes, if men would duly consider how fearefull a sin they commit, when they come unpreparedly, & unreverently thereunto. All the difficulty lies in this, if they would but believe that this were such a fault indeed. The Apostle we see is expresse, *Whosoever*

ever eateth unworthily is guilty, &c. but yet men can hardly assent to this.

A great hoast, but small roast.

What? are they not baptized into the Name of Christ? are they not Christians, professing the Gospell of Christ? doe they not receive the Sacrament in honour of Christ? and will yee yet judge them such beasts and miscreants, that they are consenting to the death of their Saviour? They were not worthy to live an houre, if they did beare an ill mind towards him, they could wish him accursed, whosoever loves not the Lord Jesus; for themselves, they love him, and honour him in their hearts: if any *Jew* or *Turke* should revile him, they will fight and die for his sake; yea, if any affirme that they hate him, they will spit in his face, and have him by the eares.

Here now be great words one would thinke; and men that are thus resolved, can we judge them

otherwise

otherwiſe than the very friends of Chriſt? We judge them not: but let us heare what the Scripture ſaith, *Hee that eats, &c. unworthily, is guilty, &c. Guilty* he is not, but by *conſent: conſent* he would not, unleſſe he did *deſpiſe* and *hate* Chriſt; this hee cannot doe and be his friend: yet this hee may doe even then, whileſt *hee eates this bread, and drinkes this Cup* with a good meaning as hee imagines, in an honourable celebration of the memory of Chriſts death. Wherfore that ſuch men may not deceive themſelves with vaine imaginations, I will commend unto their obſervation one concluſion more, that ariſeth from theſe words, and then I have done. 'Tis this:

Many that profeſſe Chriſtianity, thinking that they love and honour Chriſt, may yet hate him as much as the Jewes did that crucified him.

Sect. 14. *Many that profeſſe the honour of Chriſt, diſhonour him.*

yea, with the Jewes crucifie him.

The point is cleare from the Apoſtles doctrine, whereby wee ſee, that men may thinke to honour Chriſt by receiving the Sacrament of his body and blood, whileſt yet at that very time they may ſo farre diſhonour him, as to be accounted enemies, and haters of him, ſuch as ſtand guilty before God of ſhedding the blood of that his onely Sonne. No Chriſtian, you may be ſure, would be ſo ſuriouſly mad, to goe to the Sacrament with ſuch an intent, therein to profeſſe his malice againſt Chriſt, and bring upon himſelfe the guilt of his blood: but ſee how bad 'tis to truſt our owne good meanings, and how eaſily we may commit a fault, whileſt we verily thinke we doe avoid it.

The heart of man is wicked, many times making *profeſſion of love*, when 'tis full of *ſecret enmity and hatred*: withall, mans heart is ſo ſtrangely deceitfull, that it may ſometimes *hate*

where

where it directly intends *to love.* The truth of this is certaine, and of ſingular uſe in judging truely of our ſpirituall eſtate. I will but briefely touch in ſo much as concernes our preſent purpoſe, *Exod.* 20. 5. God threateneth *to puniſh Idolaters, to the fourth generation.* Exod. 20. 5.

Object. *Yea, but why ſhould God be angry with his Friends? they honour God, and would not for a world rob him of his glory; 'tis not the creature, but him they worſhip in the creature: their pietie is ſo great towards him, that willingly they would alwaies have him in their mindes, and what better than an image to put them in remembrance? They deſire much to have their weakeneſſe helped, and a lively picture is a ſingular matter to ſtirre up devotion: beſides, their reverence of this Majeſtie is ſo much, that in very modeſtie they will not preſume into his preſence but by mediation of a Saint or An-* Golden words, but dirty deeds.

gell; and hee that honours Gods Friend, doth not, they hope, dishonour God.

Sol. Thus plead they of the *Romish Church*, and the like pretences had the *ancient Idolaters* among the *Gentiles* and *Jewes*, thinking verily, that in thus doing they had demonstrated much *love* towards God. But doth God take it so? no, in his *wrath* and *jealousie* he will punish them and their posterity, as *haters of him*: for did they love him, they would have kept his Commandement, as it is, *verse 6.* worshipping him, as *himselfe had prescribed*, not as *themselves listed*. And this hatred which *Idolaters* beare towards God, is most manifest; when at any time God shall send his *Prophets* and *Ministers*, to charge them with his Commandement, and require them upon their *allegiance* to forsake such their courses, then doth the malice and bitternesse of their hearts breake forth outragiously

ragiously in all despitefull contempt and cruell usage of the Lords Messengers, as all the stories of the Scripture doe testifie. Againe, there's no doubt but the *Scribes* and *Pharisees*, thought that Christ used them very hardly and uncharitably, when hee told them that they allowed the deedes of their forefathers, *in murthering the holy Prophets of the Lord*; Christ, if hee would, might see well enough that they were no such men, nor so bloody minded, their doings testifie the high opinion they have of the Prophets, *For they build the tombes of the Prophets, and garnish the sepulchres of the righteous*, let their owne words be witnesse of their dislike they have of such foule facts, *If we*, say they, *had beene in the daies of our Fathers, wee would not have beene partakers with them in the blood of the Prophets.* No, would you not? then 'tis likely a Prophet shall finde honourable entertain-

2 Chro. 33. 15, 16, 17.

Mat. 23. 29, &c.

tainment among the *Scribes* and *Phariſees*, if he live in their daies. Now ſee, 'tis a *Prophet* that ſpeakes unto them, *that great and onely Prophet*, whereof all others ſpake; namely, the *Meſſias*: if they honour any, they'll ſure honour *him*. Nothing leſſe, the very ſame murtherous minde their fathers bare towards *the old Prophets*, the ſame doe theſe their children carry toward *this Prince of Prophets*; witneſſe that of Chriſt, *Ioh.*8.40. *Now yee goe about to kill mee, a man that hath told you the truth, which I have heard from God.* And as much kindneſſe would theſe men have ſhewed to any of the Prophets, had they beene then living, and as eager in rebuking thoſe vices for which Chriſt taxed thoſe times. Wherefore Chriſt knowing the ungracious temper of their hearts, full of all *hypocriſie* & *wickednesse*, juſtly pronounceth them guilty of their fathers faults, and tells them in

Joh.8.40.

plaine

plaine termes, that *the blood of all the Prophets ſhed from the foundation of the world, ſhall be required of that generation,* as you may reade, *Luk.* 11. 47. *& ſeq.* Againe, ſhould theſe *Phariſees* and other *Iewes* who crucified Chriſt, have beene told before hand, how vilely and malicioufly they would uſe the long expected *Meſſias*, whom they ſo much honoured and deſired after: with what indignation, thinke you, would they have defied him that ſhould thus have called their loyalty in queſtion? Well, Chriſt is come amongſt them; doe they receive him lovingly? No, now their hot *love* to the *Meſſias* is turned to *hatred* and *deſpight*; they vilifie him by baſe reproaches, and conſpire againſt him by all meanes poſſible. What's now the cauſe of this? did not Chriſt manifeſt himſelfe, even unto their *conſciences*, what he was? Yes, but here's that marres all; 'twas another

another manner of *Messias* that they look'd for, a *magnificent King*, under whom they might domineere over all the World, live in State, and enjoy their pleasures; such a one they expected, such a one they loved: as for *Christ*, he was a poore man in shew, and little hope they saw of great matters by him; besides, he was, as they thought, too too eager in reforming the monstrous abuses of the Jewish Church; hee was, as *Malachy* prophesied of him, *like a purging fire, and like Fullers soape, sitting himselfe downe to try and refine the silver, yea, even to purifie the sonnes of Levi, and to purge them as gold and silver, that hee might offer unto the Lord an offering in righteousnesse*, *Mal.* 3. 2. 3. Hee falls foule upon the *ambition*, *covetousnesse*, *hypocrisie*, and other great enormities of the *Pharisees*, *Scribes*, and *chiefe Rulers*; hee spares none, but freely reproves

every

every offender, and ſmites at *every corruption* with that ſharpe two-edged ſword, which goeth out of his mouth. This enrageth the corrupt mindes of the *Jewes*, and quite daſheth all their imaginary love and reſpect, which they ſeemed to beare to the *Meſſias*: the honourable and good affection which they had conceived towards his perſon, is turned into the very gall of bitterneſſe, when once his perſon appears accompanied with ſuch circumſtances and qualities, as are utterly diſtaſtefull to their falſe opinions and corrupt affections. So that now as the Prophet *Malachy* had foretold, ſo it falls out, *Who may abide the day of his comming, and who may endure when hee appeareth?* *Mal.*3 2. Theſe Jewes could not abide it with any patience, nor can any whoſe hearts are like unto others.

Now the cauſe of all this, why men *Sect.* 15.

Why men hate that good which they ſeeme to love.

men indeed may hate that good they ſeeme to love, is from that perpetuall enmity which is betweene the fleſh and the ſpirit, corruption and grace. A bad man that's *unregenerate*, may for ſome reſpects *profeſſe* much love and liking of the *Goſpel*, and of *Religion*, and he may for the preſent ſpeake as he thinks: but in the meane while he is not aware, that ſtill there remaines in him *a roote of bitterneſſe*, deeply faſtened in his nature, which till it be plucked up, makes all Religion diſtaſtefull to him. There's in him *an habituall corrupt temper* of his heart, that ſtands utterly oppoſite to *God* and *Goodneſſe*: and let it be but once ſtirred by the preaching and application of the Word, you ſhall ſee preſently, that the man who made *ſhew* of much love and affection to Chriſt and his Goſpel, now boyles in fierce rage and inward malice againſt them, his heart ſwells with very

ſcorne

ſcorne and *diſdaine* to be brought in obedience under the commands of the Word; and now he teſtifies to all the world, that he cares not a button for *God*, for *Chriſt*, for *Prophet*, for *Apoſtle*, for *Miniſter*, for all, or any of them: they are none of his friends that will croſſe him thus in his contentments, and he will be an enemy to all that thus controule him.

A ſhrewd ſe'ſe-deceit of ſome.

Wherefore you ſee how dangerous 'tis to truſt our ſelves, wherein without great heed taken, wee may be Chriſts *bitter enemies*, when we thinke wee are *his deare Friends*. Let this be obſerved by thoſe that are apt to thinke:

Oh, if Chriſt liv'd on the earth, or the Apoſtle *Paul*, or ſome other of thoſe famous men were alive to preach unto us, we would honour them with all poſſible reverence; wee would kiſſe the ground they trod on, chaine our eares to their lips, follow them,

heare

heare them, obſerve them, doe as they bid us.

Fond conceits of men, that know not what they ſay: ſuch was the opinion of the *Phariſees* touching the old Prophets, *Oh, had wee then lived, &c.* ſuch was the rich mans dreame in hell, *Oh, Father Abraham, but if one come from the dead.* Wee know how vaine theſe imaginations were, and will alwaies prove. Men admire vertue when they ſee it not, and the old proverbe is true, *Dead men doe not bite:* The *Prophets* are dead, *Chriſt* is gone to heaven, *Paul* preaches no more, their names are now moſt honourable; 'tis a credit to be their *Diſciples*, and as for their writings, wee can chuſe either not to reade them, or not to apply them. But did we indeed ſee the *holineſſe, humility, zeale, ſeverity*, againſt ſinne, *ſtrictneſſe* of converſation, ſtill living and breathing in theſe men: were Chriſt againe in that his

his humbled eſtate, or any of his ſervants, to preach unto us out of our Pulpits, ſhould they with their accuſtomed *boldneſſe* and *zeale* freely rebuke the diſorders that are amongſt all ſorts of men, the *Atheiſme*, *Infidelity*, *Prophaneneſſe*, *Pride*, *Luxury*, *Oppreſſion*, *&c.* that are now in the Chriſtian world; Chriſt muſt be *crucified againe*, and *ſcorned* as much as ever, *Paul* ſhould againe be accuſed by many a *Tertullus* for *a peſtilent fellow*, and mover of ſedition throughout the World; *Amaziah* would make a complaint upon *Amos* to *Jeroboam*, that *Amos* hath conſpired againſt him in the midſt of the houſe of Iſrael, and that the Land is not able to beare all his words. *Ahab* would againe call *Eliah* a troubler of Iſrael, and his enemy, becauſe hee reproves him of his Idolatry, covetouſneſſe, and murther. Looke what meaſure they found in their times, the ſame they ſhould finde.

Act. 24. 5.

Amos 7. 10.

1 King. 13. 17. & 21. 20

finde. The reaſon is manifeſt
Pro. 19. 27. from that of *Salomon*; *The righteous is an abomination to the wicked*; *impiety* and *ungodlineſſe* abhorre the fellowſhip of *holineſſe* and *purity*; they that doe evill will hate the light: and that of Chriſt ſtands good for
Joh. 7. 7. ever, *The world hateth me, becauſe I teſtifie of it, that the workes thereof are evill.* It hated him then in his *owne perſon*, it hates him now in his *Word, Sacraments, Miniſters*, and *Ambaſſadours*, all which are by ungracious men, yet calling them for *Chriſtians*, derided, ſcoffed, contemned, and trampled upon by a thouſand indignities: and hate him it will ſtill, ſo long as Chriſt by his Word and Miniſters ſhall rebuke men of all their ungodly doings. It is not poſſible that men ſhould ever love thoſe in
Sal. de Gub l. 8. whom, *Nihil vident ſuum, quoniam Dei totum*; they ſee nothing agreeable to their owne humors,

becauſe

because all things agreeable to Gods Will.

To conclude then, let us not thinke, that because we are baptized, professe Religion, heare the Word, receive the Sacrament; we are therefore such as doe truely love and honour the Lord Jesus Christ. No, let us go upon a surer ground, and that is that most certaine and infallible rule which Christ gives, *Yee are my Friends if yee doe whatsoever I command you.* He loves him truly, that loves to obey him, and for his sake will be content to doe any thing hee bids him: be disobedient, and pretend what thou wilt, thou art an enemy of Christ, and Christ an enemy of thine. Think of this seriously, as many as God shall touch their hearts to go unto the Sacrament, that they may first purge their souls of their inward rebellion, and naturall hatred of Christ, lest whilst they in the Sacrament seek for *life* by his *death*, they become guilty of his death.

The Practiser, not Professor, is the true Christian.

Ioh. 15. 14.

And

And remember, that as the blood of Christ sprinkled on the soule by an holy faith, speakes better things than the blood of
Heb.12.24. *Abel*, namely, for mercy and pardon to be given us; so when 'tis despised and trodden under foot, being counted as an unholy thing, it cries much lowder for vengeance, than did the blood of *Abel*, and deserves a sorer punishment, than any transgression against *Moses* Law, *Hebr.* 10. 28, 29.

Thus we have seene the nature and quality of this sinne of unworthy partaking at the Lords Table: it followes, that we goe forward unto the meanes which the Apostle here prescribes for the avoyding of this sinne, and that is diligent examination of a mans selfe before he come unto the Sacrament. This the Apostle sets downe, *verse* 28. in these words,

Sect. 16. *Wherefore let a man examine him-*

himselfe, and so let him eate of that Bread, and drinke of that Cup.

The words need not any curiosity in the division or interpretation of them. The sense is plaine: *Here's a duty commanded* unto us, that's *examination* of *ones selfe*; and here the time or particular occasion that requires it, that's *Before wee come to the Sacrament*; 'Tis not put to our discretion, the words are imperative: *Let a man examine, let him eate*; He must doe both, but first examine, then eate. The practicall conclusion that hence issues out, is this:

It is a necessary duty of every one, first, to examine himselfe before hee presume to come to the Lords Table.

In unfolding unto you this point of most excellent practice in Christianity, let us ascend a little from the particular to the generall; first, touching upon the *nature, necessity,* and *use* of selfe-exami-

Division.

1.

2.

Examination must goe before participation of the Sacrament.

examination considered at any time, then descending to the explication of this duty, with it's particular relation to the Sacrament.

To examine ones selfe, is in briefe, to take a true survey of our spirituall estate in grace. This is done by comparing our present condition, what we find in our selves, with the Scripture. The Scriptures are they that supply unto us all Articles to be inquired of; telling us what is good, and required of us, what evill, and forbidden to us. They acquaint us with the nature of every sin, of every grace, making a full discovery of the kinds and properties of both. When now a man shall question himselfe upon such interrogatories as these:

Such and such sinnes are forbidden in the Word, and they that love and live in the practice of them, are wicked and graceless persons: Am I one of them that delight in doing such things?

Againe,

Againe, Such and ſuch graces and duties are required of all thoſe that are truely good and godly men, Have I thoſe graces? Doe I practice thoſe duties?

The conſcience being thus examined, will returne a true anſwer to every queſtion, *Yea*, or *Nay*. Whence it will be eaſie to give a true cenſure of our ſpirituall eſtate, how matters goe with us in regard of grace or corruption. This is, in few words, ſelfe-examination: the neceſſity of which duty will appeare unto you, by conſideration of a double conſequent that followes, one upon the neglect, the other upon the practice thereof.

The neceſſity of this examination appeares two waies.

1. *On the neglect.*

1. *The neglect* of this Chriſtian duty, breeds *ignorance of a mans ſpirituall eſtate*: a fault very eaſie to be run into, but be yee aſſured, of very great danger to thoſe that take no notice of it in themſelves. 'Tis true, that mans heart is deceitfull above all things, and 'tis very difficult to know it

throughly; beſides that, *love of ſinne*, and *ſelfe-love* makes us unwilling to ſee our owne foule corruptions, or to enquire after ſuch *vertues* and *graces*, as we know the want of them would but grieve us; and we ſuppoſe withall, that if we had them, they would be but a burthen to us. Wherefore we are apt to *caſt a vaile upon our underſtanding*, and take up our reſt in an ignorant perſwaſion, that all is well with us, becauſe we liſt not to know what we want. Which reſolution how dangerous it is, will ſoone appeare to any that can underſtand what miſchiefs theſe are; namely, hardneſſe of heart, preſumptuous boldneſſe in ſinning, continuall danger to fall from bad to worſe, and a fearefull preparation for all future terrours. There is no *Milſtone*, or *Adamant* ſo unyeelding to the ſtroke of the *hammer*, as is that *heart* which hath once for all taken up this concluſion, *Al*

is well with mee. Counſell him, admoniſh him, threaten him out of the Word, *Lapidi dixeris,* (in another ſenſe) he heares you not, you may hold your ſelfe quiet, he is *well* and *warme,* what doe you *diſquieting him?* Diſcover unto him the danger of ſuch courſes as he followes, that if he continue therein he runnes upon his owne eternall ruine and deſtruction, you move him not a jot, except it be to *choler*; in which for your courteſie, he'll returne ſuch an anſwer as this: *Sir, ſhift for your ſelfe, care not for me, I truſt to do well enough for all that you ſay to the contrary:* and ſo he goes on preſumptuouſly, till at laſt he periſh in his great folly.

Beſides, ſuch a careleſſe regard of ones ſpirituall eſtate, throws a man every moment upon a thouſand unexpected dangers. He that knowes not how bad he is, aſſuredly hee cannot tell how bad he ſhall be.

Wee walke among *ſnares*, and *temptations* are layd for us, which way ſoever we turne our ſelves about: to prevent theſe there needs great *wiſedome* and *watchfulneſſe*; he that hath neither, can he hope to eſcape taking? When the *prudent* are oftentimes caught, what ſhall become of *raſh* and *heedleſſe adventurers?* Surely experience tels us what is the iſſue of ſuch retchleſſe and ill-adviſed men: when God in his righteous judgement ſhall ſuffer them to fall upon ſome fearefull temptations, that fit their ſecret, but to themſelves unknowne corruptions, they take fire at the firſt ſtroke, and breake out into thoſe vile impieties, which even themſelves aforetime could not thinke of without deteſtation. But yet there's a miſery worſe than all this: when once God ſhall awake ſuch a ſleepy conſcience, and teare off that covering, wherewith *ſloth* and *ſecurity* had muffled

muffled and over-ſpread it. When by ſome notable judgement falne on a man, God ſhall quicken in him the remembrance of his former iniquities, or when ſickneſſe ſhall ſeize on him, ſummoning him to *death*, and *death* to *judgement*, when hee ſhall ſee his ſinnes ſet in order before him, and large rolls of indictment written againſt him, within and without full of ſins and woes: thinke you not that a man hath then rewarded evill unto his ſoule, by plunging himſelfe into theſe perplexities, which *watchfulneſſe* in time would have prevented? Oh, what a maze is ſuch a man in, who hath ſo many reckonings to be made up; when new and old muſt be reckoned for at once, when ſo many thouſand thouſand debts muſt be cleared, whereof there is not ſo much as one poore farthing diſcharged! Had it not beene wiſedome to have look'd into theſe things be-

times, againe and againe to have ſet all reckonings to right, to have gotten the debt-booke croſſed, the obligation canceled, and a diſcharge ſealed up unto our conſciences in the blood of Jeſus Chriſt? This had been a ſafe courſe; and not like deſperate bankrouts to let all things run at adventure. Then might one have rejoyced in ſickneſſe, and triumphed in death, being delivered from all thoſe terrours, which utterly overwhelme thoſe careleſſe perſons, who in their daies of peace and health never remembred God or themſelves.

This, and more alſo, if more can be, is the danger of this duty of examination neglected: the benefit that comes by the

2. The benefit of this examination.

2. Practice of it, is on the contrary, *a diſtinct and cleare knowledge of our ſpirituall eſtate.* By this proofe and examination of our ſelves, we ſhall know plainly whether we be in the Faith, *whether Chriſt be in us,*

yea

yea or noe; whether wee be dead in ſinne, or alive to righteouſneſſe: we ſhall *ſee what graces wee have, what wee want, what corruptions wee have overcome, what doe yet overcome us, what godly duties we practice, what wee omit, where we doe well, where wee faile.* This will diſcover unto the whole temper of our ſoules, what evill affection is ſtrongeſt in us, in what thing we are apteſt to ſinne, that ſo we may be the more heedfull to prevent a danger: againe, what graces are weakeſt in us, what moſt uſefull for us, that ſo we may get theſe, and ſtrengthen thoſe. This particular diſtinct knowledge of our ſelves, will bring forth theſe three bleſſed effects.

This diſtinct knowledge of our ſpirituall eſtate will produce three bleſſed effects.

1. *Wakefulneſſe* and tenderneſſe of conſcience. He that is throughly acquainted with the ſtate of his body, that knowes what diſh is hurtfull, what healthfull to him; he that hath

1. *Watchfulneſſe.*

found what the danger of a ſurfeit is, will be, you may be ſure, wary of his diet and courſe of living. Nature learnes us this care over a crazie body, and grace will teach as much watchfulneſſe over a ſinfull ſoule. He that hath taken thorow notice of the great diſtempers of his heart, how quickly enticed by every temptation to practiſe any evill, to neglect any good duties: He that hath found how ugly and feareſull the face of ſinne is, when it is preſented in it's true ſhape, ſtripped of all it's lying pleaſures or profits, and accompanied onely with Gods hatred and curſe: He that hath found what it is to venture upon ſinne, with the loſſe of Gods favour, the joy of the holy Ghoſt, the peace and ſweeteſt repoſe of a good conſcience; blame him not, my Brethren, if he be afraid of ſinne. Doe not cenſure him for fooliſhly preciſe, if he often aske, and enquire, and doubt in many

many particulars of his practice, not daring to hazard himselfe where haply he sees others goe on confidently. Nay, blessed is this temper of the heart, if that of *Salomon* be true, *Blessed is hee that feareth alwaies.* Pro. 18. 14.

An odious thing to despise tender consciences.

By how much more odious is the sinne of those who in their hearts despise this tendernesse of conscience, and with their tongues raile, revile, and curse it, deeming it the signe of a silly effeminate minde to be afraid of any sinne, especially of *small offences?* But ever let those who beare the faces of men, and name of Christians, detest such impiety, that tramples under foot with scorne and disdaine, the most precious comfort of a Christians soule, a good conscience. Those men will then see their errour, when God shall coole the heat of their high blood, and rebate the edge of their furious resolutions, by casting them upon their beds of

affliction, and ſcourging them with the rod of his indignation. Then they will confeſſe that a good conſcience, ſoftened by grace, and purged by the ſprinkling of the blood of Chriſt from the guilt of ſinne is more worth than millions of thoſe unlawfull pleaſures, wherein onely they ſomtimes thought true contentment was to be found.

2. *Humility.*

2. *Humility:* He that ſhall often looke his face in the glaſſe of the Law of Liberty, which will not make him one jot fairer or fouler than he is, but truely diſcover unto him all his deformities; ſuch an one will not be forward to fall in love with his owne beauty. When hee ſits downe to try himſelfe by this Law, he finds therein all perfection of holineſſe commanded, but not the thouſand part of this holineſſe and goodneſſe in himſelfe. He reads in the Law large Catalogues of ſinnes forbidden, upon paine of Gods eternall

eternall diſpleaſure, and in his owne conſcience he findes the guilt of all, or moſt of thoſe tranſgreſſions. When he ſcans his beſt works, he finds they fall farre ſhort of that *faith, zeale, ſincerity*, and *perfect charity*, wherein they ought to have been performed. This examination let's him ſee that he hath little whereof to be proud; and now what ever others may thinke of him, he knowes ſo much evill, and ſo little good by himſelfe, that he cannot thinke highly and honourably of himſelfe. Let him *be deſpiſed, reviled, reproached*, as *baſe* and *vile*, it is no corraſive to him; for why? he abhorres himſelfe more than another can deſpiſe him, and is more vile in his owne eſteeme, than he can be in anothers reproaches. Thus when he lookes on his graces, he ſees Gods glory: when on his ſinnes, his owne ſhame: which breeds in him all humble affections of thank-

thankfulneſſe to God, that of bad hath made him good: and carefulneſſe in himſelfe, that of good hee may become much better.

3. *True peace in life, and comfort in death.*

3. *True Peace and Comfort in life and death, Often reckoning (ſaith the Proverbe) makes long Friends.* 'Tis never truer than in this matter: Hee that often calls himſelfe to a ſtrict account, judging himſelfe for his tranſgreſſions, weeping over them in godly ſorrow, never ceaſing till pardon be obtained, this man alone poſſeſſeth his heart in peace and comfort. He knows God is at peace with him, and therefore nothing can put him to much feare or trouble: which makes him with much quietneſſe and reſolution expect the approach of all adverſity, of ſickneſſe, of death, of judgement.

Againe, whereas the joy of a mans heart in this life is, that hee ſhall be ſaved in the life to come;

come; this can never be found where no examination is had, upon what reaſons and certaine grounds this hope is built. Many have fell ſhort of that they looked after, becauſe they expected heaven, when it did not belong to them. A ſevere triall of our ſelves will prevent this error, and give exact notice of the truth of ſuch graces, which God hath given us as pledges of future glory, that ſo ſhall our rejoycing in the hope of our ſalvation be full and perfect. Laſtly, our joy and peace will be by this meanes conſtant, whileſt through frequent examination of our hearts, and watchfulneſſe over our waies, we ſhall prevent many ſinnes that would wound our conſciences, and pierce our hearts thorow with many ſorrowes.

Vſe. You ſee the duty; but all this is nothing worth the knowing, unleſſe you will practiſe it. *Sect.* 17. *The Vſe.*

The

The practice, I confeſſe, is hard: men being loth to ſee that by themſelves, which they like not; and Satan as loth men ſhould do that, which he knowes would doe them good. For man, 'tis impoſſible to him to perſwade the heart; but oh thou, that bleſſed Spirit of Grace, which ſpeakeſt to the heart of the unwilling, to make them willing to every good worke, perſwade your hearts and mine to the ſerious practice of this moſt Chriſtian duty.

My beloved brethren, I cannot but be earneſt in this matter, becauſe who can but ſee and bewaile the backwardneſſe, and generall neglect of us all in this point? *'Tis a ſhame to ſee the careleſneſſe of moſt, that ſeek to know all things but themſelves.* They enquire after all without them, nothing within them. Their mindes are as ill ſet as their eyes, they can turne neither of them inward. Speake I this

A ſhame to know all things beſides our owne ſelves.

this of the *unlearned*, or of the *learned* alſo? I would I did not of *theſe*. But 'tis no breach of charity, to ſay, that there are many among us, who know the hiſtories of a thouſand yeeres paſt, and yet cannot tell you the particulars of their owne lives; men well acquainted with the *Myſteries of Arts and Nature*, but utterly ignorant of *the Secrets of their owne Soules*. How many are there amongſt us, that can ſay with *David*, *Pſal.* 119. 59. *I have thought on my waies, and turned my feet unto thy Teſtimonies?* Nay, we have a thouſand matters to thinke on all the day long, the night too, the weeke, the yeare: but who ſits downe, and thinks on himſelfe, queſtioning thus with his owne heart: *What am I? What doe I? How live I? Such a courſe I follow, is it good and lawfull? Such things I doe not, are they my duty, yea or no? Is God my friend? Am I his? What hope*

have

have I of heaven? Say I die to morrow, to day, this very houre, where's my assurance I shall be saved? What Apologie can I make against the accusations of Satan, and my conscience? Will Christ be mine Advocate when I shall stand in judgement? Doe I grow in grace, or doe I decay? Doth my Faith, my Love, my Obedience, my Knowledge increase or decrease? Am I better this yeere than I was last? What sinnes have I conquered now, that held mee in combate then? What graces have I obtained now, that I had not then? Doe we thus commune with our owne hearts, upon our beds, or in our studies?

Surely when God lookes downe from Heaven upon us in our severall employments, taking notice of our busie imaginations and enquiries; may not hee say to us, as hee spake by *Jeremy* to the Jewes, *Jerem.* 8. 6. *I hearkened and heard, but they spake not a-right:*

aright: no man repented him of his wickednesse, saying, what have I done? every one turned to his course, as the horse rusheth into the battell. Yea, this inquiry, *What have wee done?* seemes only to be wanting among so many questions, as are every day scanned by us. Hence it comes, that most of us, when we are brought to the triall, and required by others, or our owne consciences, to answer distinctly touching the estate of our soules, in matters betweene God and us, we shuffle and shift it off with an, *I thinke so, I hope well, I perswade my selfe all shall be well, I shall doe as well as men of my ranke:* but in the meane time, all these hopes and good opinions goe upon no cleare and certaine grounds at all. Me thinks that admonition of the Apostle, *Hebr.* 3. 12. should shake us out of this lazy humour, *Take heed, brethren, lest there be in any of you an evill heart of unbeliefe,*

in

in departing from the living God. Looke to it, a man may be ſtarke naught, and yet thinke himſelfe good; it ſtands us in hand to goe upon ſure proofe in ſo waighty a buſineſſe, and not upon blind ſurmiſes, and groundleſſe preſumptions. Here therefore let me exhort you to obſerve two directions.

Two directions for our examination.

1. To take all opportunities that ſhall be offered us for the exerciſe of this duty. We are not at all times alike diſpoſed to this; there are ſpeciall occaſions that fit us for it. Many times one ſad accident or other turnes home our thoughts to our ſelves, and makes us ſee what we are in other men. The loſſe of a deare friend, the ſound of a paſſing-bell, the ſight of a dying man, hath a ſtrange vertue many times, to compoſe a diſordered heart, putting it into an excellent calmeneſſe to attend any holy and religious employment. Sometimes a Sermon hath ſet

1. *To take all opportunities to exerciſe our ſelves herein.*

us to rights, and ſent us home quickned with much holy affection more than ordinary. Sometimes vacation from all buſineſſe lends many a ſilent and ſtill houre. Sometimes a fit of naturall melancholy and penſiveneſſe, makes us apt for inbred ſpeculation. Sometimes a wakefull bed calls upon us to examine our hearts. Many ſuch occaſions God offers, if wee were wiſe to ſee them, and willing to make uſe of them. Much were gained in this, and all other Chriſtian Practices, by the obſervation of ſuch ſeaſonable opportunities, if our folly and ſloth did not rob us of ſo great a benefit.

2. If opportunities will not be had of their owne offering, then make ſome. Spare an houre in a weeke, or a day in a moneth, for this buſineſſe. Certainly 'tis ſtrange how we poſte over the time of this our ſhort pilgrimage: we eat away one part, ſleep away

2. *To make ſome opportunities for this examination.*

away another, idle away a third, and of the remainder God hath by farre the leaſt part. Doe we ſpend two houres of foure and twenty in religious ſervices? Nay, one were a faire allowance with moſt of us. What ſhall we ſay? Is not heaven worth the having? or may a man ſo eaſily get thither? or muſt God give it us when we ſeeke not after it? Let them bluſh for ſhame of their intolerable careleſneſſe, who have ſo much, or ſo little to doe, that they never could ſpare day or houre for theſe meditations, to ſet themſelves of purpoſe upon a thorow examination of their owne hearts and lives. 'Tis ſingular profaneneſſe for a man that hath a *God to ſerve, a Soule to ſave, a Heaven to hope for, a Hell to feare, Sinnes to be avoided, Graces to be gotten*, yet not to find an houre ſpace to thinke of theſe waighty affaires. Tell me not thou haſt a *Calling*, a *Study*, many buſineſſes that require thy

thy preſence and diligence, and thou canſt not intend all. Intend thou the chiefeſt; and that's Religion: *Diligence in a Calling, Knowledge of Arts, Skill of Languages*; in a word, *Learning* will never bring a man to heaven; 'tis *Religion* muſt doe that. *That* is good in it's time and place, *this* only abſolutely neceſſary. When love of learning and preferments tell thee 'tis needfull thou be a Schollar, let love to God and thy ſoule make anſwer, 'tis more needfull thou be a Chriſtian: care for that, but not before this. Moreover, know this, that convenient ſeaſons wiſely choſen and ſpared from civill employments unto religious exerciſes, never hinder, but bleſſe all other our affaires. And perſwade thy ſelfe now of this truth, which one day thou ſhalt not chuſe but acknowledge, that thoſe daies and houres which are ſpent in *prayer, in faſting, in examinati-*

Learning without religion will not bring a man to heaven.

on

on of thy heart, and ſuch other exerciſes of repentance, will bring thee *more true peace and comfort upon thy death-bed, then all other times of thy life beſides.* Wherefore be wiſe, and redeeme the ſeaſon: and thou that in thy buſieſt employments, canſt every weeke, every day, find a ſpare houre to talke with a friend, to ſport, to doe nothing, to doe evill; ſave this waſte, and turne it to a better uſe, and let God have that ſmall part, who deſerves all. Beloved, let me heartily intreat you, to reſerve to your ſelves ſome time for theſe purpoſes. I will ſtint no man, and I thinke I ſhall overburthen none, if I ſhould perſwade each one to ſet apart from all buſineſſe an houre or twaine in a weeke, a day in a moneth for this ſpirituall exerciſe. Our great negligence gives occaſion of deſpairing, that we ſhall never equall thoſe rare patternes of holineſſe, which this and other

other ages have commended unto us; who thought it no wearineſſe, every night to ſcan the actions of the day, every weeke, moneth, and yeare, to make ſurvey of what had beene done in that time. Their induſtry was bleſſed, and they injoyed the fruits thereof, in all abundant increaſe of graces and comforts, and the world cannot but acknowledge it. Let us follow them, though we cannot overtake them; and we alſo, according to our endevour, may expect a bleſſing too, in all increaſe of grace and peace unto our ſoules.

Thus of this duty in generall, as fitting to be uſed by a Chriſtian at all convenient occaſions: let us come to conſider of it as it is a ſpeciall preparation before the receiving of the Sacrament, when by no meanes it ought to be neglected. *Whoſoever will eate of that Bread, and drinke of that Cup, muſt firſt examine himſelfe.*

This

This first, excludes from the Sacrament all such as through *naturall* or *casuall impoteney*, are not able to examine themselves, as *Children, Fooles, Mad-men.*

Sect. 18. *Wherein this examination doth consist.*

2. The necessity of this practice, leads us to enquire wherein this examination doth consist, that every one may know how to discharge himselfe therein. In generall, the summe of this triall is, Whether wee come worthily to the Sacrament, or no. Now, to make us fit and worthy partakers of the Sacrament, there are required in us (as heretofore hath beene shewed) divers spirituall graces, whereof whosoever is destitute, he certainly profanes this holy ordinance, and by *unworthy receiving*, makes himselfe *guilty of the death of Jesus Christ.* Wherefore we must know what those graces are, and whether they be in us in truth, yea, or no. There are chiefly these graces required in a worthy receiver,

ver, *Faith, Repentance, Charity*: touching which, we are to enquire after ſome certaine and infallible rules, whereby we may be aſſured, that we *have* or *want*, thoſe graces. This I ſhall doe briefly in every one of them.

We muſt examine,
1. Our faith.
2. Our repentance.
3. Our charity.

For the triall of our *Faith*, whereby we firmely reſt our ſoules upon the promiſe of ſalvation in Chriſt, we have theſe two certaine markes to diſcover the truth of it unto us.

Two certain marks of our Faith.

1. *Equality of obedience unto all Gods Commandements.* True faith hath a like reſpect to every word of God. He that truly believes *any one part* of Gods Will, believes *the reſt* alſo, becauſe he knowes *all is of God.* Whoſoever therefore ſhall ſay, That he doth this good worke, or leaves that ill practice, out of Faith in Gods Word, becauſe he believes Gods *Commands*, *prohibitions*, and *threatenings* in ſuch and ſuch particulars; this man tells an apparent lye, if his

1.

constant endevour be not the same *in all other particulars*; wherein his *Faith* and *Obedience* stands ingaged unto God, as deepely, upon as strict termes, as in *those few things* that hee observes. This point hath beene heretofore more at large handled in it's proper place; and therefore now I doe but name it. Let it alwaies be remembred, as an infallible tryall of that Faith which is sound and sincere.

Looke wee then every man into his life, and take we good heed to our waies, whether they be straight or crooked: if thy practices be uneven, that thou obeyest in some things, not in others, taking liberty to transgresse, where *pleasures*, *profits*, or any *predominant carnall affection* craves *service* and *satisfaction* at thy hands, doing just so much of Gods will, as may stand with thine owne, and other mens good liking: In this case, thou

thou muſt ſeeke for *true Faith*, for as yet thou haſt it not. But if thy courſes be *regular* and *uniforme*, that in all things thou unfainedly endevoureſt to bring *thy will to Gods will*, offering thy hearty obedience to every thing that hee commands thee, to things that croſſe thee and the World, as well as that content either, not caring who be offended, ſo God be pleaſed by thine obedience: In this caſe, thou mayſt rejoyce, in that thou haſt a ſure teſtimony in thy ſelfe, that thy Faith is without falſhood and hypocriſie.

2. *Truſting on God in all temporall matters.* Gods truth is the ſame in the promiſes *of this life*, as in thoſe *of the life to come*. Wherefore he that affirmes, that he believes undoubtedly God will be gracious to his ſoule, according to his mercifull promiſe in Chriſt; if hee tell true, he muſt alſo believe undoubtedly, that God will provide for

his Body, according to those loving promises, which he hath made in matters of this life. He then that being placed in *low estate*, seekes by *indirect meanes* of *bribery* and *flattery* to climbe higher, disdaining *to wait on the provident hand of heaven*, which will soone find a fit advancement for him, when he is fit for it: He that is in *poverty*, and will grow *rich*; or that is *rich*, and will become *mighty by fraudulent and unjust practices*: He that is *wealthy*, stored with sufficiency in temporall blessings, yet still cares and feares, lest hee should *want*, and fall to *beggerie*: He that dares not be *liberall* to the *poore*, for feare it should *impoverish* his estate: He that in *adversitie* makes *flesh his arme*, putting his trust in his *Purse*, or his *Wits*, or his *Friends*, making haste for his escape by all *unlawfull shifts*, *leaving the wall*, not staying till God *open the prison doore*: He that dares

not

not truſt God with his *Children*, fearing their *miſcarriage*, except himſelfe ſee them well provided for: all theſe, and the like, have not learned as yet, what it is truely *to believe the promiſe of mercy of Chriſt Jeſus*, when as they dare not take Gods Word for ſmaller matters. 'Tis certaine he doth not indeed truſt God with his ſoule, that dares not truſt him with his eſtate. But when in all occaſions and conditions of this life, a man can *patiently wait on God*, uſing *lawfull meanes*, committing the ſucceſſe to God, preparing himſelfe with *contentedneſſe* for every event, however God ſhall diſpoſe of matters: this confident and quiet reſolution, flowes from *the ſtedfaſt apprehenſion of that glorious and rich mercy*, which God hath vouchſafed to his ſoule: which makes him reſt aſſured, that all things needfull will be ſupplyed in ſeaſon for the

reliefe of body and eſtate. This for the triall of our Faith.

Sect. 19. 2. We muſt examine our repenting.

The Second Grace to be enquired after, *is Repentance*; which we may deſcribe to be, *A ſpirituall ſorrow for ſinne, ioyned with a true hatred of it.* There's inward griefe for the fact, and the offence thereby given unto God: And there's inward hatred, or averſion of the heart, from the foulneſſe and corruption of ſinne remaining in us. This change of the affection is wrought in true Repentance: The proper markes whereof are expreſſed by the Apoſtle, 2 *Cor.* 7. 11. We cannot run over the particulars, let us take the generall ſumme, whereunto they may be caſt; and that is *Amendment.* This is a ſure marke that will never faile: he that in truth diſlikes and ſorrowes for his ſinne, he will endevour to amend it. They are alwaies joyned together, *Repent and amend your lives.*

Act. 2. 38. 3. 19. 26. 20.

lives. He that can confeſſe ſinne, ſpeake againſt ſinne, and weepe for ſinne, yet after a while returne freely to the practice of ſinne; believe him not, there's *ſeven abominations in his heart:* he loves ſinne in his very ſoule, even then, when his tongue and eyes ſeeme to proclaime his deteſtation of it. There may be, I confeſſe, a *relapſe* into the ſame fault, through much infirmity, and violence of temptation: but a *willing continuance in an ill courſe*, and *true Repentance*, are utterly incompatible. Wherefore this tryall is eaſie; ſee what *reformation* there is in thy life: if when thou haſt beene reproved by the Word, for ſuch faults as thou knoweſt thy ſelfe guilty of, thine heart hath *ſmitten* thee, and thy ſoule beene *humbled within thee*, with that ſorrow which hath brought forth a full reſolution, and conſtant endevour of Amendment, then mayeſt thou be truely called a

Rev. 2. 5. 3. 19.

Penitent Convert; but if for the *preſent* thou didſt cry God mercy, and *afterward* holdeſt on ſtill in the ſame ungodly practices, then reckon thy ſelfe to be as thou art, an *Impenitent* and *Obſtinate ſinner*. This of Repentance, Next followes:

Sect. 20. 3. *We muſt examine our charity.*

§ 3. The third grace to be inquired into, and that is *Charity*. This is a large word, and hath reference ſometime to *God*, ſometime to *Man*. *Charity* or *Love towards God*, is not properly that grace which here we underſtand. 'Tis true, the heart of man ought to be repleniſhed with *heavenly love unto God and Chriſt, in all ſpirituall exerciſes*; and eſpecially in *this Sacrament*, wherein their love to him is ſo graciouſly revealed. But the tryall of the two former graces, will quickly ſhew what true *love of God* there is in us. Hee that *obeyes*, *believes*: Hee that *amends*, *repents*. The very ſame

ſame, *Obedience* and *Reformation*, are the touch-ſtone of *our love to God*; according to that infallible Canon ſet downe by our Saviour, *Joh.* 14. 15. *If you love mee, keepe my Commandements.* Hee that will not doe what God would have, he hates *God* and *Jeſus Chriſt* at the very heart, let him make never ſo great ſhewes of love unto them.

But we paſſe from this, to that *Charity* which properly comes here to be enquired after, *viz.* that which reſpecteth *man*: which in generall, *is that affection of the heart, whereby we wiſh good unto our neighbour, as to our owne ſelves, and are willing, in what wee are able, to doe him that good, wee would have done to our ſelves in his caſe.* This affection is branched by the Apoſtle *Peter*, 2 *Pet.* 1. 7. into two parts;

Brotherly charity deſcribed.

1. *Brotherly kindneſſe*, and
2. *Love.*

That's more particular, reſpecting *man* as a *Chriſtian*, made one of the *houſhold of Faith*; and of that bleſſed number of thoſe whom Chriſt is not aſhamed to call *Brethren*. This is more generall, reſpecting *man* as a *man*, made like unto us in one communion of Nature. Let us ſee what may be the tryall of our Charity both waies.

1. Of *our love to the godly*.

1. Of *our love unto the godly*. The proofe hereof is this: If it be *indifferent, without reſpect of perſons*; if it be *conſtant, without reſpect of Times*. Hee truely loves *a righteous man* in the name of *a righteous man*, becauſe he is ſuch, that can find in his heart to place his entire affection any where, where God hath placed his; be he *ſtranger* or *acquaintance*, *meane* or *mighty*, *honourable* or *baſe*: 'tis all one, if God have caſt his love upon him, that is ſufficient to make him worthy of any mans love in the world. Does his eſtate

eſtate alter, and falls he into *diſgrace* with the world, into *perſecution*, into *poverty*? Charity failes not for all this. Tis not affliction ſhall divide betweene *Jonathans* ſoule, and the ſoule of *David*. *Religion* ties no ſuch looſe knots betweene *Gods love* to us, or *our love* one to another. Nor *tribulation*, nor *anguiſh*, nor *perſecution*, nor *famine*, nor *nakedneſſe*, nor *perill*, nor the *ſword*, nor *death*, nor any thing can ſeparate us from the love of God our heavenly Father; and how then ſhould theſe things worke in thoſe that are his children, a breach of affection one towards another? But now on the contrary ſide, Hee that loves religion in a *rich*, *gentile*, or *noble-man*, but ſleights it in a *poore* and *meane man*: hee that loves the company and commerce with thoſe that are *Religious*; becauſe they are *affable*, of *faire* and *pleaſant* conditions, men of *excellent endowments*, for *learning*, *policy*.

1 Sam. 18. 1

Rom. 8. 38.

policy &c. becauſe able to doe him a *good turne* or an *ill*, or in regard they are ſuch as will *deale truely*, and not *cozen him*: he that can looke ſtrangely upon a *good man* in *adverſity*, turning him off with a few *cold words*, when he ſeekes for ſome help at his hands: he that of many children hath ſome truly religious, yet in dividing his eſtate, hath not reſpect to *Grace*, to honour that with a ſpeciall bleſſing; he that in a *marriage* deſires *Religion* onely as overwaight to ſo many pounds of gold: ſuch mens love unto Religious perſons is meerly counterfeit, and no better than plaine diſſimulation.

2. Of our love that is common to all men.

2. Of *our Love, that's common to all men.* Among other arguments of this charitable affection, we have theſe two that are infallible, whereby we may proceed in this triall.

1.

1. When a man can *truely grieve in the evill, and heartily*

rejoyce in the good that b falls our neighbour. This is a ſure marke of a charitable minde, when a man can truely grieve at their afflictions, pity them in their *decayes, loſſes, diſgraces, ſickneſſes*; but above all, in their *ſinnes*. When a man can *viſite them, counſell them, comfort them, reproove them in love and mildeneſſe*, and *pray heartily* for them. Againe, in ſuch good things as befell them, if wee can *unfainedly rejoyce in them: in* their *graces*, their *civill vertues*, their *learning*, their *reputation* amongſt men, their *places of preferment*, with the like. If we can wiſh them well to thrive with thoſe good things, and deſire that they may doe much good with them. If wee can *ſpeake well*, and *thinke well* of them, becauſe *God*, the *Church*, the *State*, hath uſe of them, what ever relation they have to us; yea, eſpecially though their *credit* ſeeme to *obſcure* and *hinder* ours.

ours. This is true charity, like that of *Moſes*, *Numb.* 11. 29. *Would God that all the Lords People were Prophets.* Is he *Magiſtrate, Miniſter, Scholler, &c.* as good or better than I am? Would God not he alone, but all others were ſo too, that amongſt the good, I were the meaneſt. But on the other ſide, *privily to rejoyce in the evills of other men, to repine at their proſperity, to be diſpleaſed with our neighbour for being equall,* or *better than our ſelves,* and halfe angry with God for making him ſo; theſe be ſymptomes *of a bad minde,* wherein malice, envie, and ſpite, have eaten up all loving reſpect unto our brethren.

2. A minde *willing to pardon offences done to us,* and *to ſeeke reconciliation where wee have given them.* This is a very hard matter to put in practice, mens mindes are ſo full of *pride, ſcorne,* and *malice,* that they cannot

ſtoope

ſtoope to others: they count it *cowardlineſſe* to put up a wrong done them, and *baſeneſſe* to acknowledge an injury done to another. Wherefore they reſolve *to take no wrong, to doe no right.* This is farre from *Chriſtian charity*, which is alwaies accompanied with a patient, peaceable, and humble minde. Wee ſee what men will doe, in caſe they have offended their deare friends, whom they much reſpect; they reſt not till by juſt *excuſe*, or *plaine confeſſion* they have reconciled themſelves, and wonne their loves againe. Why will they not doe ſo towards others? Tis becauſe they love them not, nor care for their love; and therefore they are at a point: if themſelves receive hurt, they'll *right* themſelves if they can; if they doe hurt, let others looke to it, and get ſatisfaction where they can. But that heart which is *charitable*, preferres *peace* and *good will* amongſt

mongſt men, before all ſuch *wild and furious reſolutions*. He will doe for man, what God hath done for himſelfe, who hath freely pardoned him farre greater offences; and though hee were the offended party, yet firſt ſought reconciliation with him. Thus much for the examination of our hearts touching theſe ſeverall graces. In concluſion, I will but name two queſtions, and anſwer them in one word.

Sect. 21.

1. *What to be done of us, if after examination we finde our ſelves unworthy.*

1. *What is to be done, if after examination wee finde our ſelves unworthy?*

I anſwer: They that find their want of theſe Graces, and acknowledge it, mourne for it, pray for the redreſſe of it, theſe are indeed worthy, though not ſo worthy as they would be. But for thoſe that neither have theſe graces, nor care to have them, ſuch are utterly unworthy Dogs they are. to whom this *Bread* is not to be given.

Mat. 7. 6.

2. *What*

2. *What if men finde themselves fit at one time, need they make no other tryall at other times?*

2. *What if worthy?*

I answer: Yea, they must alwaies examine their hearts. The Precept is *generall*, not *limitted* to this or that time. Sinne is deceitfull, and our hearts may be hardened by such carelesnesse. A godly man is not so priviledged, but hee may receive the Sacrament *unworthily*, comming to it in a *careleſſe* and *prophane* manner. And therefore these Graces must evermore be set on worke, and fresh meanes still used for their increase.

We have done with the sinne of *Prophanation* of the Lords Table, in *unworthy receiving* of those holy mysteries, mentioned, *vers.* 27. We have also shewed what is the means whereby that sinne may be avoyded; which is due examination of a mans selfe, spoken of, *verse* 28. Wee must

must now goe forward unto the punishment of this sinne, when men come unto the Sacrament unworthily: this is set downe, *verse* 29. in these words,

Verse 29. *For hee that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body,*

Sect. 21. These words containe a plain declaration of that danger whereinto men run, who neglecting duly to examine themselves, approach unworthily to the Table of the Lord. They bring themselves in danger of damnation that doe so; and therefore they had need be very wary and circumspect, with what minde, and how disposed, they venture to come unto the Sacrament.

Division of the verse. 1. In the words we have two parts: First, the sinne of unworthy receiving the Sacrament, mentioned before, *verse* 27. here againe repeated with an addition

on of an interpretation, what is meant by eating and drinking unworthily: *For hee that eateth and drinketh unworthily.* But how is that done? the laſt words of the *verſe* ſhew it, *Not diſcerning the Lords body.* Secondly, the puniſhment that's inflicted upon this ſin, which is damnation, or judgement; in theſe words, *He eateth and drinketh damnation to himſelfe.* 2.

Touching the ſinne of eating and drinking unworthily, we have ſpoken at large heretofore; for the preſent, I ſhall onely adde a word or two, concerning that clauſe which the Apoſtle addes by way of interpretation, *viz. not diſcerning the Lords Body.*

what is meant by not diſcerning the Lords body.

The meaning of the phraſe is not obſcure. *To diſcerne the Lords Body*, is, *To put a right difference betweene the outward Elements in the Sacrament, and common Bread and Wine.* This difference is not at all in ſubſtance,

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ſtance,

ſtance, but in the uſe: the one is profane, the other ſacred; being ſet apart to ſignifie unto us the benefits of Chriſts death and paſſion. He then that toucheth theſe *outward elements*, without any due regard unto their *myſticall uſe*, as they ſet forth unto us our Redemption by the Body and Blood of Chriſt, but uſeth them as he would uſe his *ordinary food*, he diſcerneth not the Lords body, becauſe ὁ διακρίνει, *hee ſeparateth not, nor putteth any diſtinction betweene the holy and profane*, but uſeth that which is ſacred in a *profane manner*.

Two ſorts of men that diſcerne not the Lords body.

Of ſuch as doe this, there are two ſorts.

1. One *Ignorant*, that know not the ſignification and uſe of theſe things, who come unto the Sacrament upon meere outward reſpects, without all regard to the ſpirituall uſe of it. They know not, poore ſoules, what it is to feed on Chriſt by Faith,

Faith; how his *flesh* becomes *meat indeed, and his blood drinke indeed* unto them, they have no skill in such mysteries as these. *Bread* and *Wine* they see upon a *Table* and some extraordinary solemnity in the distribution thereof; and therefore, as at a great mans Table, they behave themselves soberly and mannerly: and that's all the devotion they have, or thinke they need to have.

2. Another sort are, *Negligent persons*, that know well enough the end and use of these things, but by reason of *security*, with other worldly and wicked affections, they become *careless* and *unprofitable* partakers of these holy Mysteries. They stirre not up their hearts unto the exercise of these heavenly Graces unto worthy receiving. They strive not for more assurance of Faith, in laying hold on the promise of Grace offered them in Christ; their hearts are

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not touched with greater ſorrow for ſinne, that hath crucified Chriſt, not more ardent love unto Chriſt, who by his blood hath waſhed away their ſins, nor ſpirituall joy in Chriſt, who hath done ſo great things for them. Their reſolutions of obedience unto Chriſt are not quickned, with more vigour and conſtancy than before. But in this, and all other graces, they are as they were, not a whit amended and increaſed by this ſo holy means, as God hath of purpoſe appointed for the nouriſhment of grace in the heart, and obedience in the life. Both theſe ſorts are faulty, in *not diſcerning the Lords Body*; the one not doing it at all, the other not as they ſhould doe it. As in the time of the Ceremoniall Law, thoſe that obſerved the legall Ceremonies, either *without knowledge of their uſe, or without true devotion in faith and obedience*, both did profane them: ſo it is ſtill in theſe

theſe Ceremonies of the Goſpel. They doe not *diſcerne the Lords Body*, who either miſtake the *ſhadow* for the *ſubſtance*, ignorantly ſuppoſing nothing elſe is to be looked after, but that which is viſible in the outward Ceremony: or who know whereto theſe Sacramentall Ceremonies tend, but out of negligent profaneneſſe, uſe them not with that ſpirituall affection, which is agreeable to the inſtitution of God. Of theſe two faults, 'tis hard to ſay, which is greater, and which the Apoſtle moſt chargeth the *Corinthians* withall, or whether both alike. They were a Church but newly cõverted from Gentiliſme, out of whom 'twas hard to take away on a ſudden, their former ignorance and profaneneſſe. They had beene inſtructed, but yet they might in many things be miſ-led through blindneſſe. Nevertheleſſe, *profaneneſſe* ſeemes to have borne the greateſt ſway amongſt

amongſt them; offending not ſo much, becauſe they knew not what was their duty about the Sacrament, as for that they cared not to obſerve it.

The concluſion that ariſeth from theſe words of the Apoſtle, is this in the generall.

Doct. *The worſhip of God is then profaned, when the Ceremony and outward worke thereof is performed, but the ſpirituall inward ſervice neglected.*

Bread and *Wine*, *breaking*, *powring out*, *diſtributing*, *eating* and *drinking*, all theſe things are but *ſenſible repreſentations* of ſpirituall good things: they are the *ſhadow* but the *ſubſtance* is *Chriſt*; and therefore, if the heart dwell onely upon theſe *outward Ceremonies*, and *Chriſt* be neglected, the *Sacrament* without all doubt, is *profaned*.

God hath appointed thoſe things to helpe our infirmity, thereby to aſcend unto higher matters; but not to nouriſh us in

in our weakneſſe, ſtill to gaze on tranſitory outward things. This is a generall rule, not for Sacraments alone, but in every part whatſoever of Gods moſt holy worſhip. The ſervice of God, during the time of the Law, conſiſted much of carnall ordinances, as the Apoſtle calls the *Sacrifices, Meates, Drinkes*, divers *Waſhings*, with ſuch like outward obſervations in the *Jewiſh Church, Heb.9.10.* But yet then in theſe *carnall ordinances*, there was a *ſpirituall worſhip* required; namely, that theſe things were to be obſerved with *knowledge*, in *faith*, in *zeale* to Gods glory, and with *reformation of life*. When thoſe *externall rites* were kept, without *this ſpirituall uſe* of them, we know how meanly and contemptibly God ſpeakes of ſuch a mechanicall worſhip, Hee ſets forth his diſpleaſure againſt ſuch ſervices, in all termes of diſlike and diſdaine: telling the

Eſa.1. 11. &c.

people, That the multitude of their ſacrifices is *to no purpoſe*, That *he delights not* in the blood of bullocks, and fat of fed beaſts, that he *requires no* ſuch things at their hands, that ſuch oblations are *vaine*, and an *abomination*, their ſolemne feaſts and aſſemblies, he *cannot away with them*, that his *ſoule hateth them*, that they *are trouble to him, and hee is weary to beare them*. And wherefore now all this diſdaine of ſuch Ceremoniall worſhip? the reaſon is, *verſe* 15. *Your hands are full of blood*. Againe, *Chap.* 66. 3. hee ſets it out to the full, how acceptable ſuch ſervice is to him, *Hee that killeth an oxe, is as if hee ſlew a man: hee that ſacrificeth a lambe, as if hee cut off a dogs necke: hee that offereth an oblation, as if hee offered ſwines blood; hee that burneth inſenſe, as if hee bleſſed an Idoll*. Nothing can be ſpoken with greater ſcrone and indignation: the reaſon

reaſon whereof followes in the next words, *Yea, they have choſen their owne waies, and their ſoule delighteth in the abominations,* So long as they follow this courſe, God detoſts them and all their ſervices. Now in the times of the Goſpel, Chriſt having reformed the worſhip of God, hath aboliſhed thoſe carnall ordinances, and in roome thereof erected a worſhip of God *in Spirit and Truth.* We are to performe a ſpirituall worſhip; but yet withall, ſome outward bodily obſervations are required of us now, though very few, and very eaſie. *To faſt, to bow their knee* in prayer, to *pronounce* or *heare the Word,* the *adminiſtration of the Sacraments* in all their *outward rites,* theſe are *externall and bodily* exerciſes, which profit little, where *godlineſſe* is wanting. *The Kingdome of God,* ſaith the Apoſtle, *is not meats and drinkes, but righteouſneſſe, and Peace, and*

Heb. 9. 10.

Joh. 4. 24.

Rom. 14. 17

joy in the Holy Ghoſt. Theſe things are firſt acceptable to God, and other things for them. *Outward Ceremonioufneſſe* is meere *Hypocriſie*, where *Grace* and *Sanctity* is not firſt mover to ſuch obſervances. 'Tis a poore matter to forbeare a *meale* or *twaine*, and yet take ones *fill* in ſinne till he *ſurfeit*; to goe *ſoſtly*, looke *ſadly*, ſpeake *faintly*, and weepe a little too, as it were, in ſorrow for ſinne, and carry in ones breaſt, *a heart unrent, unbroken, unſoftned*, by true ſenſe of ſinne, and worke of grace. What profit is it *to ſpeake a Sermon*, or *heare a Sermon*, when only one mans *tongue*, and the others *eares* are employed for that houre? when it comes not from the *Preachers heart*, nor pierceth unto the *hearers conſcience*, neither the one nor the other intending *to practice* as they *ſpeake* or *heare*? To what purpoſe is it to *bow the body to God*, and yet to make ones

ones heart like an *yron ſinew*, that's too ſtiffe and ſtout to bend in obedience to Gods Commandements? If the *tongue* goe glib, the *eyes* and *hands* lift up to heaven, yet if the *thoughts wander*, the *heart and affection lye flat upon the earth*, will ſuch a prayer be an acceptable Sacrifice? What availes it a man to have *his Face ſprinkled with a little cold water*, but not to have *his Heart waſhed from an evill Conſcience*, and purged from the uncleanneſſe of ſinfull corruption? to take on him in *Baptiſme* the *Badge of Chriſtianitie*, yet in his *converſation* to live like an *Infidell*, in all diſobedience to the Lawes of Chriſt? Will it advantage a man any whit, that hee goes foure or five times a yeere to the holy Sacrament, if hee be either *ignorant* of what hee goes about, or *profanely careleſſe* of making good uſe of what he knowes? If he remaine ſtill *irreligious* and *im-*

penitent, continuing in *covetouſneſſe*, in *ſwearing*, in *lying*, in *idleneſſe*, in *unjuſt practices*, to get gaine, in common neglect of the exerciſes of *Religion*, a *ſecret deſpiſer of grace*, and *ſcoffer at true ſincerity*, with other the like ungodly practices: will it helpe or ſave him, that at ſolemne times hee comes to the Lords Table, there eats a bit of bread, drinkes a little wine, heares a few prayers, ſtayes till all be done, and ſo goes away the ſame man hee came, thither? No, this *helps* not, but *hurts* exceedingly, having brought upon himſelfe the guilt of a fearefull tranſgreſſion, in profaning the *holy Sacrament*, becauſe *he diſcerneth not the Lords Body*. God, who looketh unto the heart, and is well pleaſed in the ſincerity thereof, regards no *Ceremony* without *obedience*, but hates ſuch *complementall hypocriſie*, as much as we doe deteſt the like diſſimulation

lation in a man that *vailes bonnet, bowes hammes, ſmiles in your face, ſpeakes faire* and *feiendly*, but yet his heart is not with you.

But we paſſe from this point, having touched upon it heretofore; we come unto the puniſhment here denounced againſt unworthy receivers of the Sacrament, *viz.* damnation, *Hee eateth and drinketh damnation to himſelfe.*

Sect. 22. *Damnation, how underſtood.*

For theſe words, we are to enquire what is meant by *Damnation* in this place, and what it is to *eate and drinke it.*

Damnation in this place, ſignifies two things.

1. That puniſhment of man in hell fire, which we call *eternall damnation.* 1.

2. Thoſe evills which in this life are inflicted upon trauſgreſſors, which we call *afflictions* and *temporall judgements.* 2.

Both theſe are included in

this word κρῖμα, here rendred *Damnation*. That *eternall judgement in Hell fire* is hereby meant, will be made apparent unto us.

1. From the *nature* of the ſinne of Profanation of the Sacrament; which were it but a ſmall offence, did yet deſerve the wages of eternall death, but being ſo hainous and horrible a crime as it is, *viz. Guiltineſſe of the death of Chriſt*, it muſt make him that commits it, obnoxious to everlaſting condemnation.

2. From the *quality* of the perſons that commit this ſinne; who are partly *the wicked*, that continually profane this Sacrament, partly *the godly*, that yet ſometimes profane it too. Such as be ungodly, unbelieving perſons, they without doubt, bring themſelves in certaine danger, not of *temporall judgement* alone, but much more of *eternall damnation*, for their perpetuall abuſe of theſe ſacred myſteries, where-

whereof they partake without faith, repentance, or any amendment of life at all. As for the true believers, they doe ſometime come unworthily to this holy Table, being now and then overtaken with ſecurity, and ſeduced by manifold temptations, though otherwiſe holy and godly men. This their negligence deſerves alſo the ſame puniſhment, though God for Chriſts ſake be pleaſed to turne from them his everlaſting wrath, making them onely to feele a little part of his diſpleaſure, in ſome temporall afflictions, wherewith hee chaſtiſeth them for the amendment of their errour.

Now, what *temporall judgements* are ſignified by this word, *Damnation*, is manifeſt alſo by the Text, in the verſe following, where the Apoſtle mentions *ſicknesſes*, *infirmities*, and *temporall death*, as afflictions laid upon the *Corinthians*, for their profane abuſe of the Sacrament.

For this cauſe many are ſicke, &c.

God corrected them to bring them to repentance and amendment of their fault, that ſo leaving their ſinne, they might eſcape eternall condemnation. This then is the full meaning of the word κρῖμα, *viz. Eternall* and *Temporall judgement*: whereunto all are liable that profane the Sacrament, in not diſcerning the Lords Body; be they believers or unbelievers, godly or wicked. Onely here is the difference; the one ſort by this ſinne deſerve both, and have both, being puniſhed *eternally*, and *temporally* too for the moſt part. But the other obſeves *both*, yet feeles but *one*; being in mercy chaſtiſed with *temporall affections*, that comming to Repentance, they may avoid *eternall puniſhment*. Wherefore, I take it, our laſt Tranſlatours have with good reaſon rendred this word κρῖμα, not *Judgement*, but *Damnation*, the higheſt

higheſt degree of judgement, and that proper puniſhment which this ſinne of unworthy receiving doth deſerve.

So that the obſervation which *ſome here make upon the word, that the Apoſtle here uſeth κρῖμα, not κατάκριμα, thereby ſignifying not *exititinm æternum*, but *caſtigationes temporales*, is not here to be admitted. Neither doth the Analyſis of this place require it, nor yet the uſe of the word in other * places. It being apparent that theſe words are uſed indifferently in the ſame ſignification.

* Zanch. obſervat. in confeſſ. ſuam de Religione Chriſtiana in cap. 16. appor. 10.

* Joh. 3. 17, 18, 19. 2 Theſ. 2. 12 1 Tim. 3. 12

Having now ſeene what is meant by *Damnation*, it is eaſie to underſtand what is meant by *eating and drinking damnation*; which is in plaine termes,

To commit ſuch a ſinne in profaining the Sacrament, as deſerves both eternall and temporall judgement. Not that there is in thoſe outward Elements of *Bread* and *Wine* any deſtructive

What it is to eate and drinke our damnation.

and

and hurtfull quality, or that *Christ* ſignified by thoſe elements, is become of his owne nature a *ſavour of death*, and cauſe of *damnation* unto any; but becauſe in the prophane uſe of thoſe holy things, they commit a fearefull ſinne, whereby Gods wrath is provoked againſt them, to the puniſhing of them with *temporall and eternall plagues*. The *Sacrament* is not as *poyſon*, which of it's nature *workes death* in the eater; but it is *the food of life*, moſt *healthfull and nouriſhing* unto the ſoule, if it be received into an heart duly prepared for it: But as the fruits of *that tree of knowledge of good and evill*, might be wholeſome in it ſelfe, yet *Adam* did eate his death, when he taſted of it contrary to Gods Commandement: ſo *this Table of the Lord*, which is a *feaſt of choyceſt delicates* for refreſhing of the ſoule, when men come *rightly* prepared thereto, becomes the *bane and*

Gen. 3. 17.

deſtruction

deſtruction of ſoules, when men preſent themſelves thereat with *unbelieving, impenitent, and unholy hearts*. This the Apoſtle ſignifieth in that word, *He eateth and drinketh* [ἑαυτῷ] *to himſelfe damnation*; to teach us

That the cauſe why theſe things, ordained for our good, prove hurtfull unto us, is not in the things themſelves, but in mans ſinne, that unworthily partakes of them. That other interpretation; *He eateth damnation to himſelfe*, not unto *Others* who communicate with him: this fits well againſt the *Schiſmaticall* humors of ſome, who thinke our Sacraments and ſolemne aſſemblies, polluted by the ſinne of thoſe that are wicked amongſt us; and therefore dare not joyne with us in the worſhip of God, for feare of infection: but this fits not ſo well unto the Text, wherein, *Non quis damnationem incurrat, ſed quis ſit hujus exitii author indicatur,*

dicatur, as *Beza* truely notes upon this place and word. From these words thus expounded, I deduce this practicall conclusion.

Doct. Profanation of Gods holy worship brings damnation.

The Profanation of Gods most holy worship, deserves eternall and temporall punishment.

I frame the Conclusion generally touching *every part of Gods worship*, as well as the *Sacrament*. 'Tis a high dishonour to the very person of Christ, when the Sacrament of the *Body* and *Blood* is abused; 'tis also a horrible sin committed against the Majesty of God, whensoever we profanely mocke and contemne him in any of those things, wherein he would be sanctified and honoured by us. And therefore we may ascend from the *particular* to the *generall*, and consider how great a sinne it is to profane any one whatsoever of the sacred ordinances of Gods service, and what punishment they incurre that doe so.

All

All offences become greater or leſſe, according as the perſon againſt whom they are committed, is of more or leſſe dignity. Therefore *a ſinne againſt God*, is greater than a wrong *againſt our Neighbour*. Further, thoſe offences which immediatly touch the *perſon* offended, are more hainous than thoſe that ſtrike him at the *rebound*. Therefore if we compare the ſinnes of the *firſt Table*, with the ſinnes againſt the *ſecond*; in the generall, we may judge thoſe ſins whereby God himſelfe is immediately contemned in this worſhip, are greater than thoſe wherein he is deſpiſed *mediate & ſecundario*, becauſe wee neglect our duty to man. But not to enter into an exact compariſon about this point: this is for certaine, That all offences commited in the matter of Gods worſhip, are of *a moſt provoking nature*, ſuch as hee cannot endure without *ſevere puniſhment* inflicted on the offen-

The ſinnes againſt the firſt Table, greater than the ſinnes againſt the ſecond.

offenders. *Atheiſme, infidelity, hatred of God, &c.* be ſinnes, the very names whereof be terrible: *Idolatry, Superſtition, Will-worſhip, Profane* and *Negligent worſhip*, theſe have gentler names, but be moſt hatefull ſinnes, againſt which, Gods wrath and jealouſie burnes, to ſee his holineſſe and honour trampled in the duſt by baſe and ſinfull wretches.

A King muſt needs take it very tenderly, to be diſ-regarded in thoſe very ceremonies, wherein he lookes for ſpeciall honour from his ſubjects; much more muſt God be offended, if when hee hath made us for to honour him, and made orders according to which wee ſhould ſhew our reverence and ſubjection, we ſhall out of our *pride* deviſe other waies of our owne to worſhip him, or out of *negligence* and *profaneneſſe of ſpirit*, doe thoſe things he hath preſcribed, wee care not how.

Againſt

Againſt this ſinne God hath ever revealed from heaven his fierce wrath upon States and Kingdomes, as well as private perſons, by whom he hath beene deſpiſed and neglected in his worſhip. *Curſed*, ſaith *Jeremy*, *is hee that doth the worke of the Lord negligently.* This was a particular threatening againſt thoſe that would ſpare *Moab*, and not execute the full judgement of God upon that people, in their utter deſtruction, but kept backe their ſwords from blood. Notwithſtanding the rule is appliable to all particulars whatſoever in Gods ſervice; Curſed is hee that doth any thing negligently, which God ſets him about: for it is Gods worke, who, as he is a bountifull rewarder, ſo is he a ſevere exactor of faithfull ſervice at our hands. Hee will not balke us in our *reward*, and accordingly he lookes wee ſhould not falter with him in our obedience.

Jer. 48. 10. opened.

To

To sleight him in his worship, doing matters by halves, seeming more to content our idle humours, than ayming sincerely at his glory, is a foule contempt, and cannot but bring a curse upon us. Mal. 1. 6. *Yee have despised my name*, saith God unto the Priests: Wherein, say they? In that *yee offer uncleane bread upon mine Altar*, verse 7. Verse 7. Matters were come to that passe in this Prophets time, that neither *Priest* nor *People* cared a jot how God was served. Any thing they thought would content him; and therefore they presumed to offer that to *him*, which they durst not present unto their *Prince* or *Governour*; the *blind*, the *lame*, the *torne*, the *sicke*, any thing which their *covetrusnesse* could best spare, was a sacrifice good enough for God. Yea, the whole frame of Legall Cemonies, the were utterly weary of them, counting them base and contemptible, and in effect, no-

nothing but an *unprofitable drudgery*. Doth God take this well at their hands? No, he curseth them for this their impiety, *Cursed be the deceiver, which hath in his flocke a male, and voweth and sacrificeth unto the Lord a corrupt thing*. The reason followes; *For I am a great King, saith the Lord of Hosts, and my Name is dreadfull among the Heathen*. Wherefore it must needs be a horrible offence in the Jewes, the people of God, thus to vilifie so great a majesty, when even the Gentiles themselves yeelded a more awfull reverence thereunto.

I shall not need to stand long in proving a truth so evident; the time and paines will haply be better employed in making application of it to our selves. A threefold use of this point I commend unto your consideration and practice.

Use 1. First, for Information of our judgement touching such evills, *Sect. 24. Use.*

Profanation of Gods ordinances, is one of the probablest causes of his present judgments on us.

evills, as we see doe befall men in this life. Wee behold the best Churches in great calamities, the best men sorely afflicted, and we wonder that God should deale so rigorously with those that serve and worship him. We guesse at many causes, but seldome doe we hit upon the right, which here the Apostle intimates unto us, *viz. Profanation of the Ordinances of Gods worship.* This irreligiousnesse in Gods service is the maine cause, as of other *sinnes*, so of all *judgements*. *Unrighteousnesse* against man, issues from *irreligion* towards God; and therefore in punishment we must chiefly cast our eyes that way, if wee will follow the streame up unto it's first fountaine. We commonly looke another way, and put off our calamities upon other causes. If any other but the Apostle had told these *Corinthians*, that their sickenesses and death was sent upon them, for their profanation

nation of the Lords Supper, they would have doubted of his opinion.

Many were ſicke and dyed; but what of that? men cannot live or be well alwaies; theſe things come at *adventure*, or by *courſe* of *Nature*: 'twas want of care in their *dyet*, 'twas the *malignity* of ſome *unwholeſome diſh*, want of *exerciſe*, *ill temper* of the body, *infection* of the aire, and ſuch like cauſes, have made them weake and ſickly; want of *Phyſicke*, want of *looking to*, *old age*, or ſome ſuch matter hath brought them to their end. Any thing rather than what the Apoſtle ſpeaks of, ſhould be reckoned up as the cauſe of their preſent griefes. But he, having a better ſpirit to judge of matters, tells them plainly, that what ever they may imagine, 'twas for abuſe of the Sacrament, (*for this cauſe*) that ſickeneſſes and deaths raigned amongſt them.

Beware of putting ſore ſickneſſes on ſecond cauſes.

When

When the Jewes endured ſo many miſeries, even from their firſt plantation in the land, to their finall caſting out from thence, they were ſeldome aware of this point, that their corruptions and abuſes in Gods worſhip, brought ſuch plagues upon them: If the *Philiſtims*, *Cananites*, and other *Borderers* upon them, do ſpoile their country tyrannize over them, and oppreſſe them with cruell ſlavery, as they did in the times of the *Judges*, they will interpret this to be nothing but an *old grudge*, which theſe Nations bare againſt the *Iſraelites*, for diſpoſſeſſing them of their *Countrey*, for which they were hated, and all occaſions ſought to worke revenge. If the Kingdome be divided, that's nothing but *Rehoboams* folly, and ill counſell of ill adviſed Courtiers. If *Iſrael* make warre on *Judah*, or *Judah* upon *Iſrael*, thats but policy, to keepe downe one another, leſt one

ſhould

ſhould encroach upon both Kingdomes. If there be *civill warres*, that's through the factions of potent and ambitious Stateſ-men. If a *Forreiner* invade them, 'tis nothing but the pride of ambitious *Tyrants*, that cannot be content with their owne, but ſeeke after glory and greatneſſe in the ruine of other Kingdomes. Yea, if a *Salmanaſſer* or *Nebuchadnezzer* carry them away captive out of their land, though they may thinke in the generall, that God is not well pleaſed with them, yet they would willingly reſolve *theſe effects* into *other cauſes*, more proper, as they conceive; 'Twas weakneſſe in their Kings, degenerating from their ancent valour, want of good confederates, of good counſellours, of skilfull and truſty commanders, of hardy ſouldiers, they were over-borne by multitude; theſe, or ſome thing like theſe, were the cauſe of this misfortune:

tune: but of their ſinnes, they thinke not of that matter. Many there were, no doubt, who judged better touching the ſucceſſe of *Civill* and *Eccleſiaſticall* affaires, whoſe eyes God had opened to diſcerne the equall dependance betweene the *ſinnes* and the *puniſhments* of the preſent age wherein they lived; but for the generality of the State, their thoughts went another way, after worldly and politique reaſons. Which was the cauſe that being ſo often ſmitten, yet they returned not to God that ſmote them, becauſe they were ignorant of their ſins, for which hee ſmote them. Thence in many grievous calamities of the State, they did what they could by all politike *meanes to uphold the ruines thereof; but yet there was no reformation at all of the horrible corruptions of Gods pure Religion. This they looked not after, as if all had beene well on that

* Hoſ. 5. 13 & 7. 11. *They call to Egypt, they go to Aſſur.*

that ſide; whereas indeed the maine cracke which threatned the downfall of that glorious ſtate, was not in the roofe, or ſides of the building, barely in the Lawes and civill governement; but in that onely ſtrong pillar, whereupon all reſted, *viz. Religion now rent and ſhivered in pieces.* Had wee a Hiſtory of thoſe times of the *Jewiſh ſtate*, compiled by *Iewiſh Politicians* living then, and relating unto us the ſame publike events, which wee finde recorded in Scripture, it would quickly appeare by the compariſon, that God judged otherwiſe of the cauſes of thoſe things, than the State then did. Thoſe ſtories would be like unto theſe written in latter ages, touching Chriſtian Commonwealthes, where Church and State are put aſunder, as having little dependance one upon another; All notable events, proſperous or unhappy, the riſing or decay of ſtates, or great men in

the ſtate, &c. are curiouſly enquired into, all counſels and circumſtances ſcanned and cenſured; but for *Religion*, what entercourſe it hath with ſuch events, there is ſcarce ſo much as a glance that way. So blinde and earthly is every man, in diſcerning aright of gods judgements, and the courſe of his governement over all humane affaires. Wherefore that man may ſee his errour in this point, God hath beene pleaſed by revelation from heaven, to make known unto him the chiefe cauſe of ſuch calamities, as come upon States and Kingdomes profeſſing true Religion. For which purpoſe, God raiſed up Prophets from time to time, to put the Jewes in remembrance of that, which otherwiſe they would not have thought of, *viz.* that for their abominable corruptions in Gods worſhip, and other ſinnes proceeding thence, they were thus plagued. Theſe men

men cryed out loud enough to bee heard, saying, as it is 2 *Kin.* 17. 13. *Turne from your evill wayes, and keepe my commandements and my statutes.* But then, as now, the poore Prophets preached to little purpose; they might talke till they were weary, few men regarded what they said. Wherefore God hath caused their *Sermons*, and the *Stories* of their times, to bee recorded in *everlasting monuments*, that all ages of the world may take notice of the true cause of Gods judgements. Wherein we see that God lets passe, as scarce worth the naming, all civill considerations, and brings all the prosperity or adversity of Church or State unto this head, viz. the Neglect or Regard had unto Religion and Justice.

2 Kin. 17. 13.

Sect. 25. *God punisheth for sin.*

The children of Israel did wickedly in the sight of the Lord, they served *Baal*, and the gods of the Nations, they forsooke the Lord, they walked not

in his ſtatutes: theſe be the reaſons, for wᶜʰ matters go ill with them, as we may finde it at large expreſſed, *Iudg.2. & 2 King.17. & 2 Chron.36.* Yea, in this matter God gaue vnto them a generall rule, whereby to rectifie their iudgement, and ours in the like caſe, in the 29. of *Deuter.* where *Moſes* tells them, that when their poſterity, or the ſtrãger from a farre land ſhould ſee the plagues of the Jewes countrey, and the diſeaſes thereof, wherewith the Lord ſhould ſmite it, they would ask after the reaſon of it, and ſay, *Wherefore hath the Lord done thus vnto this land? what meaneth the heat of this great anger?* The anſwer followes, *Then men ſhall ſay, becauſe they have forſaken the covenant of the Lord God of their Fathers, which hee made with them when hee brought them forth out of the Land of Egypt. For they went and ſerved other gods, and worſhipped them: gods*

whom

whom they knew not, and whom hee had not given unto them. And the anger of the Lord was kindled against this Land, to bring upon it all the curses that are written in this booke, verse 24, 25, 26, 27. According to this observation we may judge of the state of the Christian Church, ruinated in the East by *Saracens* and *Turkes*, over-runne in the West by *Gothes*, *Vandals*, and other *Northerne Nations*, then when pure Religion was corrupted by Sects and Heresies, by superstitious abuses brought into the worship of God, especially into the Sacrament, more and more polluted by abominable vanities, by pride and contention among the *Bishops*, by negligence in the *inferiour Clergie*, by turning Religion into *regular hypocrisie*, each one serving God after the statutes of *Ahab*, and decrees of the house of *Omri*, I mean, after the rule of his newdevised order, but not according to

that rule prescribed in the word. whereby alone all must walke that looke for peace upon themselves, and the *Israel of God*. When thus by *superstition*, *prophanenesse*, *impiety*, and all *filthy corruptions* in *doctrine* and *manners*, the name of Christian became even to be a dishonour unto Christ. God dealt with them as before hee had done with the *Iewish Church*, delivering them over into the hands of *cruell enemies*, who vexed and spoiled them on every side. But what shall wee say unto Churches reformed and purged from the leaven of such corruptions? may wee apply this rule unto them? Yea, wee must, even in these dayes of distresse and trouble, wherein God dasheth the nations of the earth together, breaking them one upon another like earthen vessels.

What wee should doe in the sight

Now that the Kingdomes of the earth are shaken, and the Church of God persecuted and afflicte

afflicted with *fire*, *ſword*, and *deſolation*, wee that are yet but *paſſengers*, going on in quiet by the way, cannot but behold and bewayle her ſorrow, which ſitteth upon the ground, weeping ſore in the night for theſe miſeries that are come upon her. *Oh that our heads were full of water, and our eyes a fountaine of teares, that wee alſo could weepe day and night, for the ſlaine of the daughter of Zion!* But now if wee ſtand ſtill, and wonder, and enquire, *How doth the City ſit ſolitary that was full of people? how is ſhee become a widow? ſhee that was great among the Nations, and a Princeſſe among the Provinces, how is ſhee become tributary?* Heare what anſwer her ſelfe will make: *The* * *yoke of my tranſgreſſions is bound by his hand, they are wreathed and come up upon my neck*: therefore it followes, *hee hath made my ſtrength to fall, the Lord hath delivered mee in-*

of others deſolations.

Jer. 9. 1.

Lam. 1. 1.

*Ver. 1. 14.

to their hands, from whom I am not able to rise up. And againe, * *The Lord is righteous, for I have rebelled against his commandements: Heare I pray you all people, and behold my sorrow, my Virgins, and my Young men are gone into captivity.* And againe, * *Behold, O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled.* Yea this is it: 'Tis the sinnes of a Church that kindle a fire in her palaces, Her sinnes that sharpen her enemies sword to the slaughter, Her sinnes that destroy her *strong Holds*, and make the Rampart and the Wall to lament and languish together. Let us not here cry out upon *Men*, complaine upon *Princes*, blame we know not whom, nor for what; as if all had beene well, had they done, or would they doe as wee have contrived it: but lay we the blame where the fault is, and say

* Vers. 18.

* Vers. 20.

ſay we, *That they be the ſinnes of the Church that kept good things from her, and brought evill upon her.* And be we ſtill ſighing in ſilence, for 'tis the Lord hath done this; even hee hath done that which he had deviſed; he hath covered *the daughter of Zion* with a cloud in his anger, & caſt downe from heaven to earth *the beauty of Iſrael.* Indeed *reformation* is a glorious name; a Church reformed & reſtored unto purity of *doctrine* & *diſcipline*, is a glorious ſociety. But it's one thing to have Gods pure worſhip eſtabliſhed by Law, another thing to have it ſetled in mens hearts, and obſerved in their practice. The *doctrine* of a church may be *pure*, the *Sacraments rightly adminiſtred*, the *government duely ordered*: and yet God may bee highly diſhonoured by that Church, when that which is wel appointed, is not yet well uſed. This is haply the *Corinthians* caſe in the Text; they did not

for ought we can prove, pervert the Institution of the Sacrament, *adding* or *omitting* any thing materiall to the essence thereof: but yet they displeased God in the celebration of it, because they observed the *outward forme*, but with *irreligious* and *graceless hearts*, making to themselves no *spirituall benefit* at all. So is it with any Church wherein *purity of Doctrine, Sacraments*, and *Discipline* is maintained; but *this forme of* 1 Tim. 3. 5. *godlinesse is without the power of it*, no fruits thereof appearing in mens obedience unto the Gospell. I speake not this to accuse our brethren, but to *warne* our selves. They feele the smart, and no doubt, doe know their sinnes. Our duty is to pray for them, that God would speake peace to his people in their affliction, and restore unto them joy of heart, for the dayes of mourning which they have seen. Well, let's pity them, and looke

wee

wee to our ſelves, whoſe priviledges and bleſſings are as many as theirs, and our ſinnes haply more. Bee wee inſtant in prayer that God will pardon the *deformities of our reformed Church*; I meane, *the neglect of his worſhip, the contempt of his Word, the ſcorning of his Miniſters, the profanation of the Sacraments, the deſpiſing of government, the ſchiſmes and diſcords amongſt us, the profaneneſſe, of mens lives, the Infidelity, Atheiſme, Pride, Intemperances. Injuſtice*, with ſuch corruptions as diſgrace Chriſtian Religion, diſcredit our moſt Chriſtian Church, diſhonour God, and provoke his wrath againſt the Land. 'Tis not the power of an enemy, the conſpiracy of Jeſuites, the malice of hell, that ſhall endanger us, if our ſinnes do not fight more powerfully againſt us, than the force or craft of any adverſary. Spare then, O God thy people, and bee merciſull

full to the iniquities of the remnant of thine heritage. Pardon our sinnes, and helpe us graciously: So shall thy blessing alwayes continue upon the head of thine anointed, thy favor upon his posterity, thy peace upon this Church, and prosperity upon thy people. I have but one word more to say, and I have done; and that is,

Sect. 26.
Use 2.
Search we into our own sinnes.

Use 2. For exhortation, that we would put in practise what wee know touching this point. Profaneness in matters of Gods worship, bring temporall and eternall punishments upon a man. Apply this to that condition wherein thou art, whether *adversity* or *prosperity*. If affliction bee upon thee, on thy *body*, thy *soule*, thy *name*, thy *estate*, thy *friends*, come to scruiny, and make search *where* and *what* thy sinne is. Say with thy selfe, Doe not I neglect some parts of Gods worship? do I ro-

use

uſe others careleſly? Where thou findeſt the fault, *repent of it, amend it ſpeedily*, and ſo God will remove his rod from thee, and in due time make thy paths proſperous. But if they be ſo already, and thou deſireſt to have thy peace continued unto thee, here learne how to enjoy comforts & prevent many ſorrowes. Attend diligently unto the worſhip of God, doe not ſlubber it over, doe him ſervice, and doe it faithfully, elſe 'tis no ſervice but ſloath. Heare the Word, but *attentively*, and mixe it with *faith*; pray, but *fervently*; faſt, but *unlooſe the bonds of wickedneſſe*; receive the Sacrament, but *fruitfully*. Doe not theſe things as *common buſineſſes*, goe not to *Church* as thou wouldeſt goe to thy *Chamber*; preach not, nor heare a *Sermon*, as thou wouldeſt doe an *Oration*; pray not to *God* as thou wouldeſt ſpeake to a *Man*; come not to the *Lords Table*, as unto an *Ordinary repaſt*.

repaſt. Put on other affections and thoughts in *ſacred*, than thou doeſt in *civill* buſineſſes: adviſe thy ſelfe before thou meddle with them; in doing of them ſtirre up thy heart to a regard of God, with whom thou haſt to doe; of thy ſoule, whoſe well or ill-fare depends much upon theſe things. Know that it is no light matter to mocke God to his face, to come before him with the body, and draw neere with the lips, but turn from him in thy heart; to make a ſhew of regarding him, but indeed to ſleight him. Remember *Salomons* rule, *Take heed to thy foot. &c. Eccleſ.* 5. 1. when thou goeſt to the houſe of God, *i. e.* to performe any worſhip to him, take heed to thy footing, be adviſed whereabouts thou goeſt, *and be more neere to heare*, that is, to obey Gods will declared unto thee in his Word, *than to offer the Sacrifice of fooles*, *i. e.* to obſerve the ceremony and outward worſhip

worſhip, without obedience and inward grace; as fooles doe, who thinke by ſuch ſervice they pleaſe God, whereas in ſo doing they doe evill, and ſorely offend him. Onely this ſpirituall ſervice in faith and obedience is acceptable; all other without this is vaine, neither pleaſeth God, nor profits us. This doing wee ſhall have good proſperity, providing well for our comfort in this life, in the eſcape of many evils that profaneneſſe would bring on us, and alſo for our happineſſe in the world to come.

Thus much bee ſpoken touching the *puniſhment* of the ſinne of unworthy receiving; namely, that by ſo doing men runne them into hazzard of *temporall* and *eternall judgements*, in this 29. *verſe*. I now proceed unto the thirtieth *verſe*; wherein the Apoſtle ſhewes unto the *Corinthians* the danger of their profanation of the Sacra-

ment;

ment, by a particular inſtance of their preſent miſerable condition, wherein they now were by reaſon of ſuch their offence. What hee had ſpoken generally touching all unworthy Communicants, that they eate and drinke damnation unto themſelves, he declares to bee moſt true in a reall experiment among themſelves, in the words of the 30. *verſe*.

Verſe 30.

For this cauſe many among you are weake, and ſicke, and many ſleepe.

They need not looke far for a proofe: let them but turne home their eyes upon *themſelves*, they might ſee apparent markes of *Gods anger* againſt them, for their ſinfull abuſe of the bleſſed Sacrament. *The weake and ſickely bodies, the dead carkaſſes* of ſo many amongſt them, were witneſſes ſufficient that God was highly diſpleaſed at them for profaning his holy Table.

The

The words fall into two parts: First, a Cauſe (*For this Cauſe*) διὰ τοῦτο, for this matter; namely, a ſinne before mentioned, for not diſcerning the Lords Body in the Sacrament. Secondly, an effect, and that is a particular puniſhment, deſcribed,

1. By the perſons upon whom 'tis inflicted, *The Corinthians*; and that not *one* or *two*, but many there were that ſuffered it, (*Many among you, &c.*) 2. By the *qualities and degrees* of this puniſhment, 'tis bodily, upon the *outward man*, in three degrees, 1. *Weakeneſſes*, 2. *Sickneſſes*, and 3. *Death*. (*Many are weake* (ἀσθενεῖς) *and ſicke* (ἄῤῥωστοι) *and many ſleepe* (κοιμῶνται) *i.e.* are dead. Of theſe briefly & plainly.

This thirtieth verſe divided.

1.

2.

1.

2.

(*For this cauſe.*) The Apoſtle here admoniſheth them of that which of themſelves they would not eaſily have thought of. GOD puniſheth them, yet ſtil they profane the Sacrament; and why? they are not aware that

that thoſe plagues were ſent of God for that their ſinne. Therefore the Apoſtle points out unto them the true cauſe of al their miſery; *For this cauſe*, ſaith hee, are yee puniſhed: what ever elſe they might vainely imagine, 'twas *their abuſe of the Lords Supper that drew on all that miſchiefe.* To teach us, That,

Sect. 27.
Doct.
Ignorance of the cauſe of puniſhment, is a ſore puniſhment.

Many men are puniſhed, who yet are ignorant of the cauſe why they are puniſhed.

Naturally we are all children of darkneſſe, and like men in the darke, wee know not by whom, nor wherefore wee are ſmitten. When God ſtrikes us for ſinne, Satan deales with us, as the *Iewes* with *Chriſt*, *blindfold him, and then bid him propheſie who ſmote him.* So in afflictions wee commonly grope as blinde men, gheſſing at this cauſe, and that, but ſeldome faſtening on the right. It is the great unhappineſſe of our ignorant and corrupted

Mat. 26. 68.

rupted mindes, never to know aright our friends or our foes; and 'tis the policy of Satan to delude our judgements by carnall reasonings, that when God afflicts us to bring us to Repentance, wee should yet then doe more and more wickedly, by not seeing nor amending the sinne for which we are punished; that so by sinne wee might bee brought into misery, and by misery our sinne might bee yet increased. This note serves us unto a double use.

A twofold use of this point.

1 To let us understand, what, among other, is one true cause of mens unprofitablenesse under the afflicting hand of God. Hence their *murmuring* and *impatience*, and want of *reformation*, because they doe not rightly discerne the cause, wherefore this or that punishment lyes upon them. Creatures accustomed unto *darkenesse*, are of all other most *fierce* and *furious*; as *beasts* of prey: so men abiding in

1. *Afflictions fruitlesse, except they be sanctified.*

in the *darkeneſſe of corrupted nature*, have *brutiſh* and *fell* affections, full of *rage* and *wrathfulneſſe*; when they are provoked by any *ſmart* and *paine*, they flye upon God, and man, and all that comes next to hand, hoping to rid themſelves of their afflictions, not by a reformation, but by revenge. But when once ſuch men are brought forth into the light, they grow tamer; then they ſee the fouleneſſe of their offences, how much evill they have done, yet how little they ſuffer in compariſon; whence they truely judge, that 'tis unreaſonable to murmure againſt God, who hath ſo great reaſon to chaſtiſe them.

2. To teach us what juſt cauſe there is, that we ſhould be corrected of God, to the end wee may come to the knowledge of our ſelves.

Indeed corrections of themſelves cannot doe this; 'tis the *Word* and *Inſtruction* that brings

us

us to knowledge of our eſtates. But *ordinarily inſtructions pierce not, till corrections have ſharpened them.* A man that lives at peace and hearts eaſe, is apt to paſſe by rebukes with very little notice of them, perhaps with contempt, becauſe he judgeth himſelfe well: but when chaſtiſements have ſoftened the heart, and awakened the conſcience, then rebukes have a keener edge, and they wound deepely. Wherefore *Salomon* ſaith excellently, *Proverb.* 6. 23. *The commandement is a lanthorne, and inſtruction a light: and correction with inſtruction are the way of life.*

Inſtructions pierce not, till corrections ſharpen them.

Inſtructions are the light that guides us in the way; but corrections joyned with them, doe quicken our eye-ſight, and make us heedfull to follow the directions of the word It is with *man* in this caſe, as with *dogges*, & other unreaſonable creatures (for every man borne, is, as *Iob* ſpeakes,

Iob 11.12. ſpeakes, *like a wilde Aſſe Colt*) which when they are puniſhed for any fault, wee uſually bring them unto the ſight of that thing wherein they have done it, elſe they'll never amend it. Such is our *dulneſſe* in diſcerning of our faults, that wee ſeldome acknowledge and amend them, till *correction* hath made us look about us, and learne that which *inſtruction* alone could not teach us. *It is good for mee*, ſaith the Prophet *David, that I have beene afflicted, that I might learne thy Law.* Had hee not beene taught it before? Yes, but *Vexatio dat intellectum. Adverſity was a better Schoole-maſter than inſtruction*; and that makes him now to heed, what before hee attended not. Wherefore when Gods hand is at any time heavy upon us, let this bee our firſt care, that *every one know the plague in their owne heart*, as *Salomon ſpeakes*, 1 *King.*8.38. This knowledge of the

Pſal. 119. 67,71.

the ſinne is the firſt ſtep to Repentance, and that is the onely way to eſcape the puniſhment. Let us imitate the Church in the third Chapter of the *Lamentations*; firſt, lay downe this as a generall concluſion, That ſinne brings affliction, *Wherefore doth a living man complaine, a man for the puniſhment of his ſinnes? verſe* 39. Thence goe to a particular application to our ſelves, entring into a ſerious conſideration of our owne wayes; to finde the ſinne for which we are afflicted: *Let us ſearch and try our wayes, and turne againe unto the Lord. Let us lift up our hearts with our hands, unto God in the heavens. Wee have tranſgreſſed, and have rebelled, and thou haſt not pardoned, &c. verſe* 40, 41, 42. Without this courſe obſerved, there is nothing to be expected from a man in affliction and miſery, but onely ſullen and unjuſt complaints, with ſtubborne conti- Lam. 3. 39.

continuance in his ſinne. Hee will *blame God*, and *curſe men*, cry out *upon the malice of Satan*, the *malignity of the ſtarres*, the *unhappy concourſe of ſecond cauſes*, hee will finde fault with all things, & that moſtly which is leaſt to be blamed, not conſidering meane while that his ſinne hath procured all this unto him. *Why cryeſt thou in thine affliction?* ſaith God to the Iewiſh Church, *Ier.*30.15. complaining bitterly of her miſerable eſtate. *Why cryeſt thou?* What doeſt thou complaine to no purpoſe? If thou wilt grieve at *any thing*, grieve for *thy ſinne*, never looke to cure thy ſorrow till thy ſinne be cured; for ſo it followes, *Thy ſorrow is incurable for the multitude of thine iniquity: becauſe thy ſinnes were increaſed, I have done theſe things unto thee.* Now to avoyde this miſchiefe, obſerve a few directions, which may helpe us to finde out our ſinne when wee lye under puniſh-

punishment: they are these;

Sect. 28. *Directions to find out our sinne under the punishment we suffer.*

1. *Diligent meditation in the Word*, whereby we shall learne what are the sinnes that goe before such and such punishments: whereunto we must joyne *humble prayer* unto God for wisedome, to discerne of our owne corrupt hearts and lives: that so by the light of the Word, and assistance of the Spirit, we may follow the search till wee find out the malefactor. When the *Israelites* were beaten by the *Canaanites at Ai*, and they were ignorant for what offence that disaster happened unto them, *Joshua* and the Elders betake them to *fasting* and *prayer* before the Arke. After that, God saith to *Ioshua*, *Get thee up, wherefore liest thou thus upon thy face? Israel hath sinned*, *Iosh.* 7. 20. 21. 'Twas *Achans* privie theft of execrable goods that had troubled all Israel; till that be expiated, God will not be with them any

1. *Diligent meditation in the word.*

longer. Let us doe the like when any unknowne ſin troubles us, when our bodies are diſtempered, our eſtates vexed, our conſciences diſquieted, and we know not well wherefore; Fall wee downe before the Arke, goe to the Word and Prayer, aske counſell of God, and he ſhall diſcover unto us what is that *Achan*, what the ſecret accurſed ſinne that workes us all this woe.

2. *That God commonly puniſheth in the ſame kind wherein man ſinneth.*

2. Conſider we diligently, the quality of the puniſhment it ſelfe; for the rule holds true very commonly, *that God puniſheth men in the ſame kinde wherein they offend.* Whence it will be eaſie, by the *puniſhment* to judge of the *ſinne*: If a land be ſmitten with a *famine of bread*, is it not becauſe *plenty hath bred luxury*? if with a *famine of the Word*, is it not becauſe it was entertained with *diſobedience* and *contempt*? If with *poverty*, 'tis becauſe *riches breed vice*. If *David* defile his neigh-

neighbours wife, ſo ſhall *Abſalom* deale with his *owne Concubines:* if he murther *Uriah*, ſo ſhall *Abſalom* doe to *Ammon*, and ſeeke to doe the ſame to his Father. Is a man vexed with *diſobedient children?* 'tis likely himſelfe was ſo to his *owne Parents:* if *Friends be unfaithfull* to thee, haſt not thou beene *ſo to thine?* or haſt thou not made *fleſh thine arme*, and put more truſt in them than *God?* Is diſgrace fallen upon thee, and waſt thou not proud before? Doe thy gifts of minde or body decay, and is it not becauſe thou art high minded, unthankefull to God, and ſcornefull of meaner men? In ſhort, looke unto the puniſhment, and conſider it duly, wee ſhall commonly finde, that in the ſame, or ſome other kinde neerely proportionable, as wee have done in ſinning, ſo God hath done to us in puniſhing.

3. Obſerve adviſedly the in- 3.

ditements, which at such a time thy conscience shall bring in against thee. *Conscience is a faithfull Register*, and whatever drowsinesse may possesse it in times of peace, yet so soone as it's nettled and stung with the feare of approaching judgement, or the sense of present smart, it growes very clamorous, and will give us information touching our estate, both true enough, and loud enough, if we list to heare, and observe what it saith. If a storme be toward, the sea quickly foretokens it, by it's working and change of colour.

Conscience is a faithfull register.

As in corrupt bodies, the least alteration of the weather, breeds a distemper in them: So doe all outward changes, whether felt or feared, worke strange alterations in the soule that's tainted with the guilt of any foule transgression. Then be sinnes that were almost forgotten, all mustered up together, and brought to a fresh remembrance, as if done

done but yeſterday: and if we doe attentively marke what Conſcience then pleads againſt us, wee ſhall heare it ring in our eares, ſuch voyces as theſe; *Loe, ſeeſt thou not judgement readie now to take hold on thee for ſuch a ſinne, at ſuch a time committed? And thou beeſt remembred, once thou committedſt ſuch a ſecret abomination, now ſee, God puniſheth thee for it openly: So many yeeres agoe ſuch a villany was done by thee, now at laſt, God hath met with thee for it.* Admirable is the worke of Conſcience in this regard, and very remarkeable in the brethren of *Joſeph*. They had ſold their brother, and cozened their father, and all was huſh'd up for a long time. After they goe downe to Egypt, they are roughly uſed there by their unknowne brother, impriſoned as Spies, no entreaties nor apologies will ſerve their turne. Now their ſinne revives, and their brother Gen. 42. 21.

Ioseph comes into their mindes, they cannot keepe it in, their traiterous and unmercifull usage of their poore brother, swels in their consciences, and bursts forth at their tongues; they cannot take so much time as till they be all in private, but even in *Iosephs* presence they must out with it: *Wee have sinned against our brother, &c. therefore is this trouble come upon us,* Gen. 42. 21. So *Iob* in his elder yeeres, when he fell into those great calamities, though a holy and good man, yet confesseth that he smarted for the sinnes of his youth: *Thou writest bitter things against me, and makest mee to possesse the sinnes of my youth,* saith he, *Iob* 13. 26. Sin may be soone committed, but 'tis not so soone forgotten: God remembers it, and Conscience registers it, and an hundred yeeres after the fact done, a man may heare on't againe to his woe and griefe.

Iob 13. 26.

By

By theſe three directions well obſerved, we may ſpeedily obtaine the knowledge of our ſin, for which at any time, Gods puniſhing hand lyes upon us: that ſo knowing where the diſeaſe lieth, we may with ſpeedy ſucceſſe apply the medicine of repentance and true reformation. And ſo much of this point: I goe forward.

(*For this cauſe many are weake.*) For the abuſe of the Sacrament, in not diſcerning the Lords Body, God plagued them in their owne bodies with diſeaſes and death. Hence the concluſion is, that,

Sect. 29. *Doct.* *The abuſe of ſpirituall good things, cauſeth want of temporall good things.*

The abuſe of ſpirituall good things, cauſeth loſſe of bodily and temporall good things.

This is agreeable to reaſon and equity, That where the greater good is deſpiſed, there men ſhould be puniſhed with deprivation of that good, which is leſſe in worth, but more in

their eſteeme; to the end, that by the want of this, they might learne to have a better regard unto the other. They that abuſe ſpirituall good things, will much more abuſe corporall good things: wherefore God at once, both prevents their ſinne in theſe by taking them away, and alſo puniſheth their ſinne in thoſe by ſuch a deprivation of theſe. Beſides, it is the nature of ſinne, as it infects the ſoule, ſo it hurts the body, and all externall good things. *Adams* abuſe of the forbidden fruit, brought *deſtruction* upon his *ſoule*, and *death* upon his *body*, and a *curſe* upon all the *world*, which God had given him as his patrimony and inheritance. No leſſe dangerous is the abuſe of the commmanded fruit (that we ſo call *Ieſus Chriſt*, the *tree of Life*) in the Sacrament. They that eate it worthily, feede thereby both *ſoule* and *body*; they that profanely uſe it, bring deſtruction

ſtruction upon *both*. *Godlineſſe*, ſaith the Apoſtle, *hath the promiſes of this life, and that which is to come*; and therefore on the contrary, ungodlineſſe hath the threatnings of both. My ſonne, let thine heart keepe my Commandements, ſaith *Salomon*, *Prov.* 3. 1. *If hee doe it, they ſhall bring him increaſe of daies, proſperity, favour in the ſight of God and man, health to his navell, and marrow unto his bones, with aboundance unto his barnes and wine-preſſes*, as it followes in the next verſes of that Chapter. So on the other ſide, where God is diſobeyed, his Word and Ordinances deſpiſed, there nothing thrives well, neither for *body*, nor *name*, nor *goods*, but ſinne, like a *blaſting wind*, makes all to *wither*, and *fade away like a leafe*. This may leſſon us two things:

1 Tim. 4. 8.

1. That if we would have our bodies and lives to be precious in Gods account, wee learne

Uſe 1. *The way to be proſperous.*

is to be pious.

our ſelves to make precious account of his ſervice and holy ordinances. If wee contemne the ſacred Body and Blood of Chriſt, and make no reckoning of his Death, it is but juſt with God to give up our vile and ſinfull bodies to be as dung for the earth, that ſickneſſe ſhould conſume us, and the grave have dominion over us.

No marvell if we be left in bodily weakneſſes, when we labour not to feele the ſtrengthening power and comfort of the Sacrament in our ſoules. If we diſhonour God in deſpiſing his *Word* and *Sacraments*, and *Miniſters*, 'tis equall that he ſhould powre *contempt* upon us, and give up our names for a reproach upon earth. They onely can expect that God ſhould have a tender regard of their lives, and health, and credit, and other good things they enjoy, who have themſelves a dutifull reſpect of his glory, and do with all

all thankfulneſſe and good conſcience, receive and uſe the favour and meanes of grace he beſtowes on them.

2. This ſhewes the cauſe, why many times thoſe that profeſſe true Religion fare worſe than others, in regard of ſo many troubles and afflictions as betide them more than others. The reaſon is, becauſe as the ſpirituall good things which God beſtoweth on his Church, are greater than any other favors which he imparts unto other men; ſo is their *abuſe* of them more highly diſpleaſing unto God, than others contempt of more inferiour favours. But of this I have ſpoken largely upon the 29 *verſ.* therefore I doe but name it now. To proceed: *Uſe 2.*

Many among you are ſicke, &c. *Many*: The ſinne of profaning the Sacrament was not a particular private ſinne of ſome *one* or *few* among the *Corinthians*; but it was *a publique diſor-*

der

der, and a common fault of the greateſt part. Now accordingly, the puniſhment lights not upon a *Few*, here and there one; but upon *Many*, as there were many that had ſinned. But yet touching the community of theſe judgements upon the *Corinthian Church*, it is to be noted, that they were not ſuch judgements as came indifferently upon the City of *Corinth*. For then they might have replyed, that theſe ſickneſſes and death came not upon them for their profanation of the Sacrament, ſeeing they lighted as well upon the reſt of the Idolatrous citizens. Wherefore as the ſinne was peculiar unto the *Chriſtians* that were in *Corinth*, ſo alſo were theſe puniſhments, in ſome ſpeciall extraordinary manner, inflicted on them; whereby it appeared, that God ſingled them out in ſpeciall for their foule profanation of his moſt holy worſhip. The practicall concluſion hence, is,

That.

That,

Common ſinnes, have common puniſhments.

Sect. 30. Doct. *Common ſins have common judgements.*

When the Ulcer is ſpread over the whole body, a Plaiſter is ill applied but unto one part. Where God comes to cure, hee fits his *medicine* to the *diſeaſe*; and where he comes to kill, his conſuming wrath runnes ſo farre as doth the over-flowing of iniquity in that place, wherewith he hath to deale. If hee be to puniſh a whole world, after he hath provided for the ſafety of his Church, all the reſt periſh to the laſt man. If hee be to deſtroy a Sodome, wherein there is not one righteous, they ſhall die every mothers ſonne of them. This may teach us a two-fold leſſon:

Uſe 1. 1. That if we will eſcape from common plagues, we learne to live free from common ſinnes. Let us not partake with others in their ſinnes, leſt we alſo ſhare with them in their puniſhments.

Flee

Flee out of the middeſt of Babel, and deliver every man his ſoule, be not deſtroyed in her iniquity, ſaith the Prophet *Jeremy*, *Chap.* 51. 8. unto the *Iewes*, reſiding at *Babylon* in *Chaldea*. *Goe out of her my people, that yee be not partakers of her ſinnes, and that yee receive not of her plagues*, ſaith the voyce from Heaven unto the godly, abiding in the *myſticall Romiſh Babylon*. Let us now follow this admonition, and withdraw our ſelves from amongſt all ungodly perſons in the world: not *in place*, for then we muſt goe out of the world; but in our *love and practice of their wicked doings*, that in *nothing wee have fellowſhip with the unfruitfull workes of darkneſſe*.

Eph. 5. 11.

How ſhall wee doe this, yee will ſay? The beſt way we can follow, is this, learne to mourne for common ſinnes, and ſo thou ſhalt be ſure to live free from them. Put on that holy affecti-

on

on which was in *David*: *Let thine eyes runne with rivers of waters, becauſe men forſake Gods Law.* Make not thy ſelfe ſport with other mens ſins; but when thou lookeſt on them, let thine eye breake thine heart with godly ſorrow, for the irreligious contempt of Gods Word, and Worſhip, the *pride*, the *exceſſe*, the *oppreſſion*, the *ſwearing*, the *drunkennesſe*, that fills every corner of the Land. If there be any ſparke of true love to the Church and State wherin thou liveſt, if any pity of the ſoules of thy brethren, let it grieve thy ſoule to ſee men poſte madly unto deſtruction, and weepe in ſecret to ſee the meaſure of iniquity riſing up to the brim, to the haſtening of deſtruction upon Church and State. *Be a mourner in Zion*, and ſo eſcape the puniſhment of the *ſinners in Zion*; that when *feare* and *confuſion* takes hold on them, thou maiſt be marked out to

Pſal. 119. 136.

We muſt not make a ſport of ſinne.

Ezek. 9. 4, 5, 6.

to *ſafety* and *deliverance*. Other meanes to provide for thy welfare in common calamities, there is none at all. As for ſuch as will continue to be as bad as the worſt, and yet hope, by *fineneſſe of wit and policy*, to ſpeed as well as the beſt, let ſuch ſcornefull men, and mockers of Gods counſell, reade with attention that excellent place, *Eſa.* 28. 14. *&* *ſeq.* where they may ſee ſuch their vaine confidence pulled downe to the duſt, in the example of others that have likewiſe truſted to it, and beene confounded.

Vſe 2. *where ſin abounds, there ſorrow abounds alſo.*

2. Wee learne hence what to judge of any Chriſtian Church, when once corruptions grow common and overſpreading all. If God beginne once to take in hand to puniſh ſuch a Church, will it be, thinke you, ſome light touch, and eaſie affliction? Nay, *flagellum inundans*, an over-flowing ſcourge is then to be expected, a ſcourge that ſhall goe through every

every quarter of the Church, to whip out from thence thoſe that have polluted and defiled it by their abomination in every place. Theſe *Corinthians* were but a poore handfull of people, newly drawn out of Gentiliſme, in one no very great City, yet ſee how ſharply the Lord deales with them for this *one abuſe of the Sacrament*. Many of thoſe, that in all were but a few, are ſeverely puniſhed for it. What then, and how ſore will be the judgements of ſuch Churches, which have flouriſhed in *largeneſſe of extent, aboundance of peace, glorious light and liberty of the Goſpel* ſo long, wherein yet the fruits of *Obedience*, worthy of ſo unſpeakable mercies, are not to be found? *Iudgement is already begun at the houſe of God*, and wee cannot but with bleeding hearts bewaile the wofull deſolations come upon ſome, and the utter ruine threatened unto all forraine Churches. O my

1 Pet. 4. 17.

my beloved brethren, let us pray daily and fervently, that the Lord would now ſay to his deſtroying Angell, *It is ſufficient, Hold now thine hand.* That he would make warres to ceaſe unto the ends of the earth, that he would give peace to them, his people, who want it; that he will continue peace to us his people that yet enjoy it. That the cup of his furious indignation, whereof ſo many nations of the earth have beene made to drinke, may not paſſe over unto us; but the *dregges thereof, if any remaine, may rather be powred out upon the nations that know him not, nor call upon his Name:* but amongſt us for ever may his Goſpell flouriſh, upon us be his peace and protection unto the worlds end. Amen, O Lord, for thy Sonne Chriſts ſake. I come to the laſt words.

2 Sam. 24. 16.

Pſal. 75. 8.

Many weake and ſicke, and many ſleepe. Here is the puniſhment in the three degrees of it.

1. Weak-

1. Weakneſſes, *viz.* the firſt languiſhing of the body, and inclination unto diſeaſes. 2. Sickneſſes, the next degree when diſeaſes had fully ſeized on the body. 3. Death, the laſt degree and complement of both the former. Now of the two firſt degrees, which were the leſſer evills, the Apoſtle ſaith, that πολλοὶ, *Multi*, Many were afflicted with them, but of the third, the greater evill, namely, Death, hee alters the word, and ſaith, ἱκανοὶ κοιμῶνται, *Satis multi*, not a few were dead, though not ſo many as weake and ſicke. From this diverſity in theſe puniſhments, obſerve wee in the laſt place, that,

1.

2.

3.

Doct. *According to the quality of the ſin, ſo is the ſorrow.*

God in puniſhing man for ſin, orders his puniſhments differently, according to the quality of the offence, and party offending.

Some ſinnes are of deeper die than others, and require more waſhing to ſcoure them off. Some are like unto humours ſettled

tled in the body, which require ſtronger potions to purge them out; others be, as ſome infirmities, newly fallen upon the body, which are cured by medicines of weaker ingredients.

As when we have made a bargaine, men will have earneſt, or ſo, to confirme it; So is the Sacrament to confirme the Covenant.

FINIS.